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The Improvement Era
December 1965



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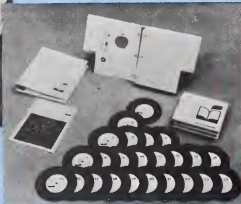
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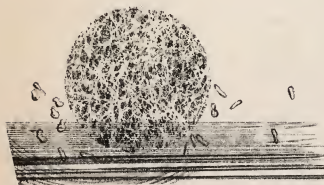
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Exploring the Universe

By Dr. Franklin S. Harris Jr.

CARNIVOROUS PLANTS

Plants such as Venus's-flytrap or the pitcher plant which capture insects are well known. There is a group of carnivorous plants of the microbial world which are of great importance. These fungi are microorganisms which are able to capture, kill, and consume animals also of microscopic size. The prey includes amoebas, rotiferans, nematodes, and springtails. The fungi are filamentous plants that lack chlorophyll and develop as fine threads. The nematodes are wormlike animals of which one example is the cause of trichinosis. Professor David Pramer of Rutgers University has pointed out the possibility of using these fungi against nematode parasites of economic importance.



SNOWFALLS

At Silver Lake, Colorado, in 24 hours on April 14-15, 1921, there fell 75.8 inches of snow. In a single storm, December 26-31, 1955, at Thompson Pass, Alaska, there fell 175.4 inches of snow. Florida had a storm at Milton, March 6, 1954, which gave 4 inches of snow, which was the total for that year.



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THE COVER

These pictures of President Joseph Fielding Smith and President Thorpe B. Isaacson were taken especially for The Improvement Era by Photographer Ralph Clark of Logan, Utah, the day after the appointment of President Smith and President Isaacson to the First Presidency was announced. Also see story on page 1078.

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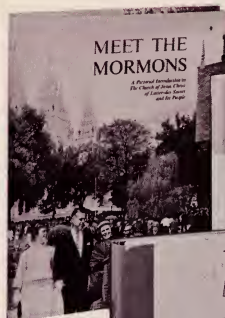




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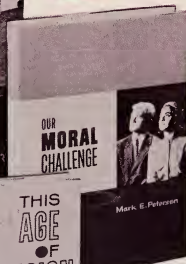


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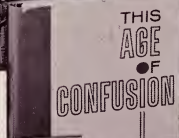
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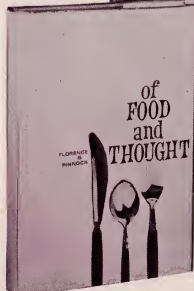


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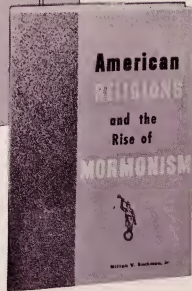
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The View from Asia: Hawaii Stopover

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● "What one sees depends upon where one stands." This was a favorite saying of Professor Andrew Love Neff (1878-1937), author of the *History of Utah* and one of that state's devoted and distinguished teachers of history. Whether climbing Mount Olympus, Mount Whitney, or viewing life from Paris or a British hamlet, one learns that perspective changes.

Thirty years ago this writer, in company with Elders Gordon B. Hinckley and Heber Irvine Boden, had the experience of seeing the world and the Church on successive Sundays from meetings in London, Berlin, Paris, and New York City. It was a remarkable opportunity. This past summer, in company with my wife, Eudora Widtsoe Durham, came the opportunity to visit Honolulu, Tokyo, Osaka, Taipei, and Hong Kong.

The view from Asia is different. It contrasts with the view from Europe, as every locale in either continent differs from another. Asia, even glimpsing it from its Pacific border areas, holds one in awe. On religious grounds it compels an awesome respect, for here live most of God's children. And as not a sparrow falls without the cognizance of the Being who is no respecter of persons, so one walks among one's Asiatic brethren, religiously speaking, with a sense of marvelous awe.

From the political, economic, cultural, or other aspects, even a passing encounter with some of the peoples of Asia stimulates the brain, touches the emotions, and mellows the spirit. One can see printing a thousand years older

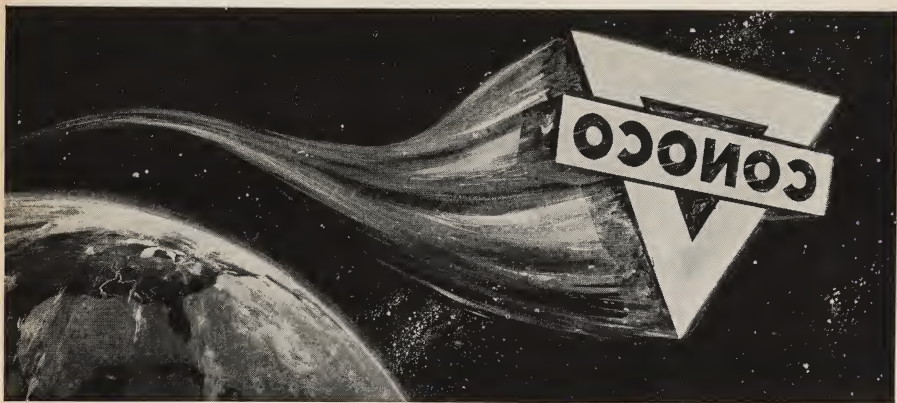
than Gutenberg, urbanization that makes many American cities resemble green farmlands by way of contrast. Yet in the midst of urbanized pile on pile, one perceives nurture of a foot of soil as if it were Eden, glorious Eden, returned to hungry, seeking man.

From study and some limited teaching about parts of Asia, I knew it had many faces, many ways, more complicated than could ever be surmised in a few days' journey. Hawaii, a convenient stopover, provided a useful prologue to the main, the principal, and the overwhelming fact—the people.

Much of the population of Hawaii shows Asiatic influence. A visitor feels instantly at home upon arrival. To one familiar all his life with Utes, Paiutes, Navajos, Apaches, Pimas, and other great American peoples, there is a sense of almost immediate harmony, encouraged by the gentle trade-wind islands. But should one need assistance to avoid "cultural shock" in going to the Far East, Honolulu is the right stopover. And, notwithstanding all the benefits of nature and Hawaiian tourism, The Church of Jesus Christ of Latter-day Saints has provided one of the best demonstrations of the principle that God hath made of one blood all nations of men to dwell upon this earth. Providing a unique clinical experience in cultural differences, and yet constituting an effective instrument for appreciating one's Maker through study of his children, the Polynesian Cultural Center at Laie is marked for significant service to mankind. It reflects

(Continued on page 1064)

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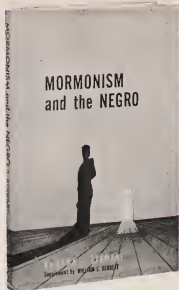


John E. Mackay

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(Continued from page 1062)

harmony in a world too often marred by prejudice and conflict.

The Polynesian Cultural Center is perhaps the single most inviting tourist attraction in the islands judging from the crowds in August 1965. Its fame and influence seem destined to place it with Temple Square in Salt Lake City as a place tourists are most likely to visit when in Hawaii. At least this appears to be the outlook for the immediate future. It is located on spacious grounds, beautifully situated near the temple and the Church College of Hawaii. All three combine to form a unit attraction.

This center contains Hawaiian, Samoan, Fijian, Maori, Tahitian, and Tongan villages. Each is authentic. One who has visited museums, tramped through art galleries in Europe, through Valley Forges, Washington monuments, state shrines, and ordinary "tourist traps" in the USA quickly discerns fluff, sham, or pure commerce. The Polynesian Cultural Center has integrity, charm, and only sufficient commerce to render effective service to those interested.

The guided tours of the various villages are highly informative and educational. The evening performances, thrice weekly, in a beautiful outdoor theater are remarkably well-staged. A core of cultural authenticity erases amateurism and gives the show a highly professional tone. Color, lights, music, falling water add their magic to the vitality of each of the six presentations of the evening.

After a tour of the temple grounds, the college, and the cultural center, one is pretty well harmonized and tuned for the remainder of the Pacific crossing.

The view from Asia, its sights, sounds, and smells, is well approached from Hawaii. A visit to the Polynesian Cultural Center prepares even the most satisfied Occidental with the lingering thought that the age-old dream of the brotherhood of man, the reunion of the family of Adam in Eden, is yet to be attained. The beauty and peace sensed in a Hawaii stopover have more than dreamlike texture. It was a wonderful curtain raiser to the bustling energy seen in Osaka, Tokyo, Taipei, and Hong Kong.

(To be continued)

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The Church Moves On

SEPTEMBER 1965

26 North Boise Stake, 409th in the current roll call of stakes, was organized from portions of Boise and West Boise (Idaho) stakes with Elder L. Aldin Porter sustained as president and Elders VarSelle Weaver and G. Fred Scott as counselors. The new stake was organized under the direction of Elder Thomas S. Monson of the Council of the Twelve and Elder ElRay L. Christensen, assistant to the Twelve. In 1930 there were nine wards and two branches in Boise Stake. Today the area comprises seven stakes.

Elder B. Claire Johnson sustained as president of Boise Stake succeeding President Charles O. Dunn. Elder Earl J. Glade, Jr., sustained as first counselor succeeding Elder Dennis E. Flake. Elder Kenneth H. Johns retained as second counselor.

29 The 123rd annual conference of the Relief Society convened today with sessions in the Salt Lake Tabernacle and in the Relief Society Building.

30 This was the day of departmental sessions at the Relief Society conference.

OCTOBER 1965

1 With President David O. McKay presiding and speaking at the first session, the 135th semiannual conference of the Church began in the Salt Lake Tabernacle.

As the General Authorities and officers of the Church were sustained at the afternoon session, the name of Elder Earl E. Olson was presented as an assistant church historian. For a number of years Elder Olson, 49, has been church historian's office librarian. He is serving as a member of the general priesthood genealogical committee.

A missionary conference was held in the Tabernacle this evening.

Reunions of missionaries and others were held in various parts of the valley this evening and Saturday evening.

2 An early morning church welfare meeting convened in the Assembly Hall on Temple Square.

Sessions of the semiannual conference continued in the Tabernacle.

The general priesthood meeting was held this evening in the Tabernacle with the proceedings relayed by closed-circuit telephone connections to the Assembly Hall and 438 gatherings of priesthood bearers from coast to coast and in Canada.

The appointments of Mrs. Elaine B. Curtis of Salt Lake City and Mrs. Lucile Parry Peterson of Ogden to the general board of the Relief Society were announced.

3 The 135th semiannual general conference of the Church concluded with today's afternoon session. During the three days President McKay addressed the conference on three different occasions: he gave the keynote address, he spoke during the priesthood session, and he was the closing speaker. (Continued on page 1171)

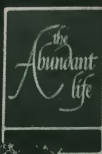


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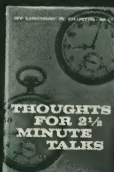
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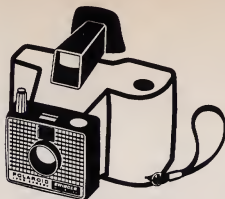
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NOTE: Elders John Longden, Henry D. Taylor, and Boyd K. Packard, assistants to the Twelve, and Presidents Antoine R. Ivins, S. Dilworth Young, and Bruce R. McConkie of the First Council of the Seventy did not address the conference.

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Letters and Reports

NORWEGIAN LEADER IS GOLDEN GLEANER

The Golden Gleaner award has been earned in Norway by mission MIA president Alfhild Aanensen, Oslo Second Branch. Sister Aanensen has been a member of the Church only five years and is the second Golden Gleaner in Norway. Her husband Aanan Aanensen is second counselor to Mission President Dean A. Peterson.

EAGLES FOLLOW AMBITIOUS EXAMPLES

Two Scouts who received the Eagle award in Whittier (California) Third Ward recently will need a man's stride to match the footsteps of the previous eleven Eagle Scouts in their ward.

The two new Eagles are high-school sophomore Royce Neilson and freshman Dexter Barr.

Setting the pace are past president Dennis Newsome, high school senior and assistant scoutmaster; Bob Newsome, BYU freshman; Paul Lindorf, who completed his Eagle requirements before he was 14 and has been Guide Patrol assistant scoutmaster; Mansur Ward, scholarship winner who is a junior in high school; Ronald Gould, now attending Punahou School in Honolulu; Allen Kidd, who has completed a year at Fullerton Junior College and Ricks College and is hoping for a mission call; Allen Jensen, premed student at Fullerton Junior College, also awaiting a mission assignment; and Leo Linning, BYU athletic scholarship winner and past president of the Varsity Football Club.

Bruce Lindorf, now a Swedish missionary, won a Sloan Scholarship to Massachusetts Institute of Technology. Carl Carlson was graduated this year from BYU with a Fulbright fellowship for advanced Asian study. He is currently at Yale University. David Mickel, first Eagle in the ward, is a BYU linguistics major, member of International Folk Dancers, and worked with the student-body vice-president of student relations.



Royce



Dexter



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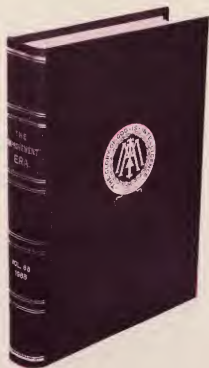
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Man's Free Agency

—an eternal principle of progress

Because of the deep significance of President McKay's talk given in the opening session of the October general conference, and with his permission, we present it as his Editor's Page this month.

● Brethren and sisters: It is truly a joy to meet with you. I want to take this opportunity to thank you and to tell you how grateful I am for your thoughtful solicitations and your faith and prayers. God bless every one of you for your integrity and devotion to the work of the Lord! It is an honor and a continual joy to be associated with you in the Church of Jesus Christ.

We are grateful for the blessings of the Lord to his Church in all the world, for the assurance of his divine guidance and inspiration. With deep gratitude we acknowledge in your presence the Lord's nearness and his goodness, and in that spirit of prayerful appreciation, proclaim that our souls respond in harmony with the glorious vision given to the Prophet Joseph Smith,

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

"Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out. . . .

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and truth unto the end." (D&C 76:1-2, 5.)

I deeply sense my inadequacy in trying to express in words the message I have in my heart this morning. I earnestly pray for your help and assistance, and especially for the inspiration of the Lord, that we may sense his presence during this opening session and all the sessions of this conference. I am delighted to see these doorways crowded by interested listeners. It is a sight we all should take to heart, a manifestation of those who love the Lord

and keep his commandments.

I cannot get my thoughts off the fact that there are two great forces in the world more potent than ever before, each force more determined to achieve success, more active in planning, and, on the one side, scheming, than ever before.

These two great forces are hate and love. Hate had its origin in our preexistent state. There is a significant reference in the Apocalypse to "a war in heaven." (Rev. 12:4.) It is not only significant, but seemingly contradictory, for we think of heaven as a celestial abode of bliss, an impossible condition where war and contention could exist. The passage is significant because it implies a freedom of choice and of action in the spirit world. In the Pearl of Great Price we are given this account: "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

"And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." (Moses 4:3-4. Italics added.)

Two things you will note in that passage: one, that Satan was determined to destroy the free agency of man. Free agency is a gift of God. It is part of his divinity. The second point is that he desired to supplant God. I quote, "Give me thy glory." (See *ibid.*, 4:1.)

The world does not comprehend the significance of that divine gift to the individual. It is as inherent as intelligence which, we are told, has never been nor can be created.

In the spirit of hate, as is manifest today in the world, the very existence of God is denied, the free agency of man is taken from him, and the power of



THE EDITOR'S PAGE
BY PRESIDENT
DAVID O. MCKAY

the state supplanted. I do not know that there was ever a time in the history of mankind when the Evil One seemed so determined to take from man his freedom.

A fundamental principle of the gospel is free agency, and references in the scriptures show that this principle (1) is essential to man's salvation; and (2) may become a measuring rod by which the actions of men, of organizations, of nations may be judged.

"Therefore," we are told in the scripture, "cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life." (2 Nephi 10:23.)

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (D&C 104:17.)

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (*Ibid.*, 101:79-80.)

"My independence is sacred to me," said Brigham Young, "it is a portion of that same Deity that rules in the heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that would be deprived of the free exercise of his agency so far as he does not infringe upon other's rights, save by good advice and a good example." (*Discourses of Brigham Young*, 1943 ed., p. 62.)

The history of the world with all its contention and strife is largely an account of man's effort to free himself from bondage and usurpation.

Man's free agency is an eternal principle of progress, and any form of government that curtails or

inhibits its free exercise is wrong. Satan's plan in the beginning was one of coercion, and it was rejected because he sought to destroy the agency of man which God had given him.

When man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man, a transgressor. It is the function of the state to curtail the violator and to protect the individual.

Next to the bestowal of life itself, the right to direct our lives is God's greatest gift to man. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty or shackled at birth by inherited riches, everyone has the most precious of all life's endowments—the gift of free agency, man's inherited and inalienable right. It is the impelling source of the soul's progress. It is the purpose of the Lord that man become like him. In order for man to achieve this, it was necessary for the Creator first to make him free. To man is given a special endowment, not bestowed upon any other living thing. God gave to him the power of choice. Only to the human being did the Creator say: "... thou mayest choose for thyself, for it is given unto thee; ..." (Moses 3:17.) Without this divine power to choose, humanity cannot progress.

With free agency, however, there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second. Man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but also for every idle word and thought.

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout his ministry he emphasized the worth of the individual and exemplified what is now expressed in modern revelation as "his work and his glory." (Moses 1:39.) Only through the divine gift of soul freedom do such progress possible.

Force rules in the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise (Continued on page 1096)

Thoughts on Christ and Christmas

by
Presidents
of the
Church



● Believing the word of God, I had confidence in the declaration of James—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." [James 1:5.] I retired to a secret place in a grove, and began to call upon the Lord;

while fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness [see Heb. 1:1-3], surrounded with a brilliant light which eclipsed the sun at noon day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as His Church and kingdom and I was expressly commanded "to go not after them," at the same time receiving a promise that the fullness of the Gospel should at some future time be made known unto me.

JOSEPH SMITH, THE PROPHET,
IN THE WENTWORTH LETTER
(DHC, 4, 536.)

● And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

**JOSEPH SMITH, THE PROPHET.
AND SIDNEY RIGDON**
(D&C 76:22-24.)



● The Latter-day Saints believe in Jesus Christ, the only begotten Son of the Father, who came in the meridian of time, performed his work, suffered the penalty and paid the debt of man's original sin by offering up himself, was resurrected from the dead, and ascended to his Father; . . .

Jesus was appointed from the beginning, to die for our redemption, and he suffered an excruciating death on the cross. . . .

Our faith is concentrated in the Son of God, and through him in the Father; and the Holy Ghost is their minister to bring truths to our remembrance. . . .

My faith is placed upon the Lord Jesus Christ, and my knowledge I have received from him. . . .

I testify that Jesus is the Christ, the Savior and Redeemer of the world; I have obeyed his sayings, and realized his promise, and the knowledge I have of him, the wisdom of this world cannot give, neither can it take away.

PRESIDENT BRIGHAM YOUNG
(DISCOURSES OF BRIGHAM YOUNG, PP. 26, 27.)



● Jesus came here according to the foreordained plan and purpose of God, pertaining to the human family, as the Only Begotten of the Father full of grace and truth. He came to offer himself a sacrifice, the just for the unjust; to meet the requirements of a broken law, which the human

family were incapable of meeting, to rescue them

from the ruins of the fall, to deliver them from the power of death to which all peoples had been subjected by the transgression of a law, and He Himself took the initiatory in this matter, and offered himself, the Son of God, as competent propitiation for the sins of the world.

PRESIDENT JOHN TAYLOR
SALT LAKE TABERNACLE, JULY 3, 1881
(JD, 22, 140.)

● Jesus says, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest to your souls." What was the yoke placed upon the followers of Jesus? Precisely the same as that placed upon you. . . . The word was "Go forth in my name and with my authority, and my Spirit shall accompany you." And it did, and the people became one in faith, doctrine and principle, just as the scriptures say. "Take my yoke upon you." What was it? Said he, "Blessed are the meek, for they shall inherit the earth; blessed are the pure in heart for they shall see God; blessed are they that hunger and thirst after righteousness for they shall be filled." This was the kind of yoke Jesus put upon them, and this is the kind that is put upon you—to love righteousness, keep the commands of God, live your religion and obey the principles of truth. . . .

PRESIDENT JOHN TAYLOR
SEMI-ANNUAL CONFERENCE, OCT. 7, 1872
(JD, 15, 218.)



● I have always looked upon the life of our Savior—who descended beneath all things that He might rise above all things—as an example for His followers. And yet it has always, in one sense of the word, seemed strange to me that the Son of God, the First Begotten in the eternal worlds of the

Father, and the Only Begotten in the flesh, should have to descend to the earth and pass through what He did—born in a stable, cradled in a manger, persecuted, afflicted, scorned. . . . There was apparently nothing that the Savior could do that was acceptable in the eyes of the world; anything and almost everything he did was imputed to an unholy influence. When He cast out devils the people said he did it

through the power of Beelzebub, the prince of devils; when he opened the eyes of the blind, the Pharisees and priests of the day told the man to "give God the glory; we know this man is a sinner." And so all his life through to the day of his death upon the cross. There is something about all this that appears sorrowful; but it seemed necessary for the Savior to descend below all things that he might ascend above all things. . . .

Do we comprehend that if we abide the laws of the Priesthood we shall become heirs of God and joint-heirs with Jesus Christ? I realize that our eyes have not seen, our ears have not heard, neither hath it entered into our hearts to conceive the glory that is in store for the faithful. We are placed in a position to be proven and tried; we must be, we have been, we shall be, until we get through with our labors in the flesh. . . .

Jesus Christ abode in the covenant; he kept all the commandments while he was upon the earth. He even was baptized by the hands of John, although it was not for the remission of sin, but to fulfill all righteousness. There was no part of the Gospel that Christ did not fulfill. . . .

PRESIDENT WILFORD WOODRUFF
KAYSVILLE, UTAH, DECEMBER 10, 1882
(JD, 23, 327, 330.)



● Jesus, while travelling here on earth, fulfilling his mission, told the people he did not perform the miracles he wrought in their midst by his own power, nor by his own wisdom; but he was there in order to accomplish the will of his Father. He came not to seek the glory of men, and the honor of men; but to seek the honor and glory of his Father that sent him. Said he, "I am come in my Father's name, and ye receive me not, if another shall come in his own name, him ye will receive."

Now, the peculiarity of his mission, and that which distinguished it from other missions, was this: he came not to seek the glory and honor of men, but to seek the honor and glory of his Father, and to accomplish the work of his Father who sent him. Herein lay the

secret of his prosperity; and herein lies the secret of the prosperity of every individual who works upon the same principle.

PRESIDENT LORENZO SNOW
NEW TABERNACLE, OCTOBER 9, 1866
(JD, 13, 254.)

● When Jesus came, He came as a sacrifice not simply in the interest of Israel, . . . but in the interest of the whole human family, that in Him all men might be blessed, that in Him all men might be saved; and His mission was to make provision by which the whole human family might receive the benefits of the everlasting gospel, . . . not alone those dwelling upon the earth, but those also in the spirit world.

PRESIDENT LORENZO SNOW
(THE DESERET NEWS, JANUARY 31, 1893, P. 16.)



● [Christmas] has had the effect of turning men's thoughts to Him [Christ] and to his doctrines and works. We are apt to forget the character of the structure which he built; and some are even prone to consider that his ideals are impracticable. Men have said that the theories which he taught are

beautiful, but that under modern arrangements, these cannot be put into practice. . . .

Yet now he is of all value, and exercises all influence, for only through him are we saved. But it was not the influence of wealth, nor the lavish gifts of gold that made him rich and gave him power. It was the spirit of his Father, the wealth of his inner soul. . . .

During this holiday season, . . . are . . . souls who enter into the enjoyment of the rich blessings, and who do their full share to glorify the life of their fellows. I believe that among no other community are as many of this class, in proportion, to be found as among the Latter-day Saints. . . . All classes may well find profit in the spirit of Christmas, and by good deeds or blessed sacrifice seek for that gift of inward wealth to be found by a close study of the life, character and gospel of Jesus Christ, and by adherence to his doctrines.

PRESIDENT JOSEPH F. SMITH
(THE IMPROVEMENT ERA, DECEMBER 1904, PP. 146, 149.)



● No one ever lived upon the earth who exerted the same influence upon the destinies of the world as did our Lord and Savior Jesus Christ; and yet he was born in obscurity, cradled in a manger. He chose for his Apostles poor, unlettered fishermen. . . . Nineteen hundred years [and more]

have passed and gone since his crucifixion, and yet all over the world, in spite of all strife and chaos, there is still burning in the hearts of millions of people a testimony of the divinity of the work that he accomplished. . . .

I want to say to the Latter-day Saints that it behooves us, having received a testimony of the divinity of the work in which we are engaged, so to order our lives from day to day that glory shall be brought to the work of God by the good deeds that we perform, so letting our light shine that men, seeing our good deeds, shall glorify God. No people upon the face of the earth have ever been blessed as have been the Latter-day Saints; no people have ever had the manifestations of the kindness and mercy and long-suffering of God that have been bestowed upon us and I say we, above all men and women upon the earth, should live Godlike and upright lives.

PRESIDENT HEBER J. GRANT
(THE IMPROVEMENT ERA, DECEMBER 1940, PP. 713, 765.)



● The promises of the Lord can be relied upon in the future as they have been in the past. Each passing year brings us nearer the date of his coming in power and glory. True, the hour and the day, no man knoweth. But the duty of the Latter-day Saints is to watch and pray, being valiant for the truth and abounding in good works. Despite the discontent in the world and the apparent growth of the power of evil, those who continue to stand in holy places can discern through it all the handiwork of the Lord in the consummation of his own purposes. The Almighty reigns and will continue to reign!

Therefore, at this season of the year, let personal discords be forgotten and animosities banished. Let rejoicing be heartfelt but not boisterous. Let gift giving be as generous as circumstances will allow, but not extravagant. Let the hearts of the children be made glad, and let us live that the spirit of the Prince of Peace may dwell in our homes.

PRESIDENT GEORGE ALBERT SMITH
(THE IMPROVEMENT ERA, DECEMBER 1947, P. 797.)



● This is the season when men's hearts turn to the event [Christ's birth] at Bethlehem.

Bethlehem, to be sure, is the scene of many important events in Biblical history. Its first mention in the Bible is in connection with the death of Rachel, over seventeen hundred years before

Christ was born. It was the home of Boaz and Naomi, and there was consummated the beautiful story of Ruth. Eleven hundred years, or thereabouts, before the birth of Christ we read of Bethlehem as the home of David's house, and it was at Bethlehem that the Prophet found David tending his sheep and anointed that shepherd boy to be ruler of Judea and of Israel. . . .

In the Old Testament book of Micah, the fifth chapter, Bethlehem is mentioned by the prophet as the birthplace of the promised Messiah. . . .

The name *Beit Lalm* means the house of bread or food. Throughout the ages this area has been known as one of the most fruitful spots in Palestine. It is interesting to note that the primeval wheat, from which our cultivated wheat comes, has been found near Bethlehem in its native state. I like to associate the thought that primeval Bethlehem, where grows the plant from which we get our bread—the staff of life, brought forth also the Bread of Life that sustains the spirit.

I bear testimony to you that Christ's truths are as applicable to the world today as to the people among whom he walked and talked.

PRESIDENT DAVID O. MCKAY
(THE IMPROVEMENT ERA, DECEMBER 1960, PP. 886, 891.)



Joseph Fielding Smith, Thorpe Appointed to First Presidency

● Citing the increased work that has come to the First Presidency through the rapid growth of the Church, President David O. McKay on October 29, 1965 announced the appointment of two additional counselors to serve in the First Presidency. They are President Joseph Fielding Smith of the Council of the Twelve and President Thorpe Beal Isaacson, who has served as an assistant to the Twelve since October 1961. The Quorum of the First Presidency now consists of President McKay and his counselors Presidents Hugh B. Brown, N. Eldon Tanner, Joseph Fielding Smith, and Thorpe B. Isaacson.

Neither President Smith nor President Isaacson needs to be introduced to the membership of the Church. For many years both have labored tirelessly in their assignments in the church offices, as well as meeting with the Saints each weekend at stake conferences.

President Smith was born in Salt Lake City, July 19, 1876. At the time of his birth his father Joseph F. Smith was a member of the Council of the Twelve. Later he was chosen to be a member of the First Presidency and became the sixth President of the Church.

After completing his formal education at the old LDS University in Salt Lake City, young Joseph Fielding Smith fulfilled a mission to Great Britain. In 1906 he was sustained as an assistant church historian, where he served until 1921, when he was sustained as church historian, a position he holds today.

Meanwhile at the April 1910 general conference, he was sustained as a member of the Council of the Twelve, where he joined Elder David O. McKay, who had been first sustained in that office four years earlier. They have served together in the leading councils of the Church for more than fifty-five years.



B. Isaacson,

BY ALBERT L. ZOBELL, JR.
RESEARCH EDITOR

President Smith has had wide experience in genealogical activity. He has served in most of the offices of the Genealogical Society of the Church, including being its president. He has served in the presidency of the Salt Lake Temple for nearly twenty years and as president of that temple for four years.

In the Church he is a scribe without peer. His popular "Your Question" has been a welcomed addition to the pages of *The Improvement Era* since May 1953. It would be difficult to find a subject of church doctrine or history that President Smith has not written extensively upon in magazine articles, pamphlets, and books. He has long been a member of the Board of Trustees of Brigham Young University.

He married Louie Emyla Shurtliff in April 1898. He was widowed with two small daughters. In November 1908 he married Ethel Georgina Reynolds, who became the mother of five sons and four daughters.

After her passing he married Jessie Ella Evans in April 1938.

President David O. McKay has announced that President Smith will continue to maintain his status as president of the Twelve.

President Isaacson was born in Ephraim, Utah, September 6, 1898 of pioneer heritage. He attended Snow Academy, Brigham Young University, Utah State Agricultural College (now Utah State University), and the University of California. He was in education for a number of years and has been a successful insurance executive for many years.

As a young man President Isaacson served as president of an elders' quorum and as a worker in the Young Men's Mutual Improvement Association.

He was called to full-time activity in the Church in December 1946, when he was appointed second counselor to Presiding Bishop LeGrand Richards. At

that time he was serving as first counselor in the Yale (Salt Lake City) Ward bishopric. He possessed the keen insight and viewpoint of youth (at Snow Academy he had been captain of the basketball team and had been named to the all-state team, and he had coached high school teams), but he also possessed a priceless gift: he knew the way of assisting the adult members of the Aaronic Priesthood to find more purpose in life.

He served as first counselor to Presiding Bishop Joseph L. Wirthlin after Elder Richards was called to the Twelve. The Church well remembers his great pronouncements on such subjects as prayer and the rightful place of women, as he has spoken in general and stake conference sessions.

Many a bishop and stake leader has received additional strength for his task after listening to President Isaacson, in an early Sabbath-morning meeting, describe in detail how the responsibilities of leadership should be distributed, making the "yoke easy" and the "burden light" an accomplished fact.

President Isaacson has served for twelve years on the Board of Trustees, Utah State University, and was seven times elected president of the board. He was also appointed a member of the Board of Regents, University of Utah.

He has given of his time to civic and government service. For fifteen years he was a director of the Utah Symphony. Several years ago he was assigned by the federal government to inspect foreign-aid

operations, and consequently visited France, Italy, Israel, Lebanon, Turkey, and Iran. He was recently appointed consultant to the United States Commissioner of Education. He is also serving as a member of Utah's Little Hoover Commission.

He married Lula Maughan Jones in June 1920. The couple have been blessed with two sons (one of whom is deceased) and a daughter.

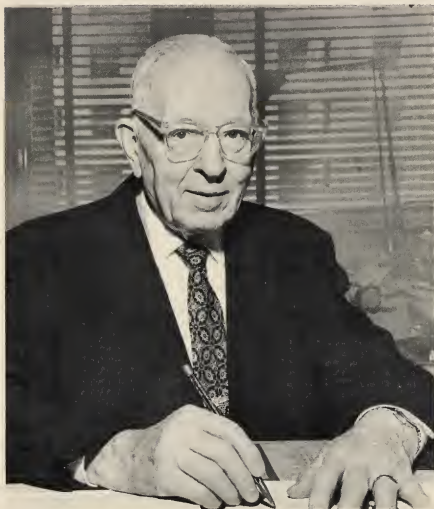
The Improvement Era joins the membership of the Church in welcoming President Smith and President Isaacson into the leading council of the Church.

The appointment of two additional counselors in the First Presidency by President McKay is not without precedent in church history. The recorded story of the Church is sketchy at times. But when one recalls the history, it is marvelous that so much of it has been preserved.

At a given time the number of brethren who stand at the head of the Church has been by no means constant. As the Church was organized in April 1830, Joseph Smith, Jr., was sustained as First Elder and Oliver Cowdery as Second Elder. The Prophet was sustained January 25, 1832 as President of the High Priesthood at a conference which was held at Amherst, Ohio.

Frederick G. Williams was called by revelation as a counselor to Joseph Smith in March 1832. (D&C 81:1.)

Popularly it is thought that the First Presidency began to function March 18, 1833 as Elders Sidney



Rigdon and Williams were set apart as counselors to the Prophet. They were in fact counselors in the presidency of the High Priesthood. The record states: "Elder Rigdon expressed a desire that himself and Brother Frederick G. Williams should be ordained to the offices to which they had been called, viz., those of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Jun., according to the revelation given on the 8th of March, 1833. [See *ibid.*, 90:6.] Accordingly I laid my hands on Brothers Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counselors. . . ." (*DHC*, 1, 334.)

One of the great responsibilities of the First Presidency today is the presidency of the High Priesthood.

The words "First Presidency" had been used in a revelation in November 1831. (D&C 68:15, 19, 22.)

The term "First Presidency" as it is understood today was used as early as August 17, 1835, when, during a "general assembly of the Church" at Kirtland, "Oliver Cowdery and Sidney Rigdon, members of the First Presidency, (Presidents Joseph Smith, Jun., and Frederick G. Williams being absent on a visit to the Saints in Michigan,) . . . proceeded to organize the whole assembly. . . ." (*DHC*, 2, 243.)

There are four of the brethren listed in that First Presidency.

At a conference of the "whole Church" at Kirtland, Sunday, September 3, 1837:

"President Smith then presented Sidney Rigdon and Frederick G. Williams as his counselors, and to constitute with himself the three first Presidents of the Church. . . .

"President Smith then introduced Oliver Cowdery, Joseph Smith, Sen. [his father], Hyrum Smith [his brother], and John Smith [his uncle] for assistant counselors. These last four, together with the first three, are to be considered the heads of the Church. Carried unanimously." (*Ibid.*, 2, 509.)

When a President dies, the Twelve are the head, functioning until that quorum meet specifically to select a new President of the Church. Following the martyrdom of the Prophet Joseph, that period was thirty months. Since the passing of President Wilford Woodruff, and obedient to a revelation received by President Lorenzo Snow at that time, a new President has been named and the First Presidency again organized within a matter of days.

As the forty-third general conference of the Church neared its close, April 8, 1873, Brigham Young was sustained as President, with the following counselors: George A. Smith, Daniel H. Wells (these brethren had been serving as counselors respectively since

1868 and 1857), Lorenzo Snow, Brigham Young, Jr., Albert Carrington, John W. Young, and George Q. Cannon. Prior to this sustaining, President Young said "he had now two counselors to aid him as President of the Church, and he purposed selecting five more. According to the order of the Church, he had the privilege of having seven brethren to act in this capacity." (*Millennial Star*, 35 [May 13, 1873], 292.)

At the October 1873 conference Brigham Young was sustained as "Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

"George A. Smith, Daniel H. Wells, Lorenzo Snow, Brigham Young, Jr., Albert Carrington, John W. Young, George Q. Cannon, Counselors to President Young." (*Journal History*, October 8, 1873, p. 2.)

No one was designated as first, second, or seventh counselor.

President Young was in southern Utah in April 1874, and the annual conference was not held until May. There were sustained: "George A. Smith and Daniel H. Wells, counsellors to President Brigham Young.

"Lorenzo Snow, Brigham Young, Jr., Albert Carrington, John W. Young, and George Q. Cannon, Assistant Counsellors to President Brigham Young." (*Ibid.*, May 9, 1874, p. 1.)

Following the death of President George A. Smith, at the October 1876 conference "John W. Young and Daniel H. Wells," were presented as "counselors to President Brigham Young." That left four assistant counselors. (*Ibid.*, October 7, 1876, p. 2.)

Following the death of President Brigham Young, Elders John W. Young and Wells were sustained as "Counselors to the Twelve Apostles." (*Ibid.*, October 6, 1877, p. 2; April 8, 1878, p. 1.) The four recent assistant counselors took their places in the Council of the Twelve: Elders Snow, Brigham Young, Jr., Carrington, and Cannon.

Elders John W. Young and Wells were sustained as "counselors to the Twelve Apostles" for many years. Elder Young absented himself for a time in the East on personal business, but was resustained. Elder Wells was sustained for the last time in October 1890, and at the October 1891 conference, "Brother [George Q. Cannon] stated a letter had been received from Brother John W. Young requesting that his name be not presented at this time." (*Ibid.*, October 6, 1891, p. 3.)

In June 1961 President David O. McKay also appointed an additional counselor to the First Presidency when he named President Hugh B. Brown to the position. President Brown was later named second counselor when President J. Reuben Clark, Jr., passed away that October 6th.



Alma H. Pettigrew

a man without guile

BY DOYLE L. GREEN

MANAGING EDITOR, THE IMPROVEMENT ERA, AND
CHARLES E. MITCHENER, JR.
GENERAL SECRETARY-TREASURER, YMMIA

● On rare occasions humankind is blessed by an individual who seems by nature to possess all of the qualities of godliness.

Such a man was Alma Helaman Pettigrew, general secretary-treasurer of the Young Men's Mutual Improvement Association, who passed away on October 27 at the age of 67.

Examine his life critically, and you will fail to find an unkind word, a selfish deed, an evil act. Search for someone who didn't like him or who has been hurt or offended by him, and you will be unsuccessful. Name every Christlike virtue, and it will apply to him without reservation or qualification. Listen to expressions from his associates, and you will hear:

"I love him as I love my own brother."

"He was a perfect gentleman."

"Truly a chosen servant of our Father in heaven."

"The kindest person I have ever known."

"He was my closest friend."

"He helped me when I needed it the most."

"He gave his life to others."

Alma H. Pettigrew wore the mantle of greatness, not the greatness of the world, but the greatness evidenced by true humility, trusting faith, and ever-dedicated service in God's kingdom. His life was one continual round of giving himself to others. Never in our experience have we associated with anyone who exemplified more fully the counsel of Paul to "make

you perfect in every good work to do his will, . . ." (Heb. 13:21.)

These are not words designed only to eulogize. These are words which cry out from the depths of the souls of those of us who have been touched by this man. These are words which must be said and which will stand forever as a testimony of the inherent goodness of Alma Pettigrew.

Fourteen men have served as general secretary of the YMMIA since it was organized by President Brigham Young in 1875. The first thirteen held the position for a total of 53 years. The fourteenth was Alma Pettigrew. His record of service is unparalleled.

In 1925, at the age of 27, after having filled a successful mission in the Swiss-German Mission, Alma received a call from George Albert Smith, then a member of the Council of the Twelve and General Superintendent of the YMMIA, to assist him in the promotion and supervision of this great program for youth. Four years later, Alma became general secretary of the organization and remained in this position, as well as being a member of the general board, until his death.

His was indeed a lifetime of unselfish, wholehearted, love-filled dedication as he worked with six superintendencies and boards under the direction of George Albert Smith (later President of the Church), Albert E. Bowen, and George Q. Morris (both of whom

were members of the Council of the Twelve), Elbert R. Curtis, Joseph T. Bentley, and G. Carlos Smith, Jr. In his stake he was an active high priest and had also been in the superintendency of a ward Sunday School, chairman of a ward committee for senior members of the Aaronic Priesthood, and one of the presidents of a quorum of seventy.

Alma was an unusually gifted person. His good taste and judgment, his inborn sense of propriety, his unbounded love for his fellowmen, his rare artistic and creative ability, his innate goodness, and his many other talents and qualities could have taken him far in the world of men. Throughout the years many opportunities came which, if taken, might have brought him wealth and fame.

One of these was an offer for a most flattering position with a large interior decorating firm in New York City. He loved this type of work as it gave him an outlet for his many talents. He thought, at first, that he would accept the offer. It was like the fulfillment of a lifelong dream. But on this occasion, as on others, he sought guidance and decided that he should stay in his position with the MIA so that he could serve the Lord on a full-time basis and devote all of his energies to helping build His kingdom.

And this he did for forty years. He sought no recognition. He avoided the limelight. He amassed no property or wealth. But the service he rendered his fellowmen, and his God, is uncalculable.

He never watched the clock and was always the last one to leave the office. He was concerned only with getting the work accomplished. He was a true servant in the broadest and noblest sense of the word. The desires of the superintendency or members of the board or his friends were his foremost consideration.

Alma's every contact with people seemed to reaffirm his concern for the happiness and feelings of others. His own personal comfort or desire was of no importance, if to achieve it meant that someone else would be inconvenienced in the least way. He literally sensed others' needs and wouldn't—indeed, couldn't—rest until he had ministered to them.

We have seen him build confidence in those who have lacked it, teach humility to those who needed it, give financial aid to others when he didn't have it to give. We have seen him return loyalty in answer to abuse. We have seen him exhibit bravery when all around him were unaware of it. We have seen him

give his life in the service of our Father's children.

Absence from his home and family, whom he loved so dearly, was a common occurrence, as he traveled throughout the Church to participate in conventions or institutes, to instruct leaders concerning the church program for youth, and to inspire and bless all he came in contact with by his firm and unquenchable testimony of the gospel of Jesus Christ.

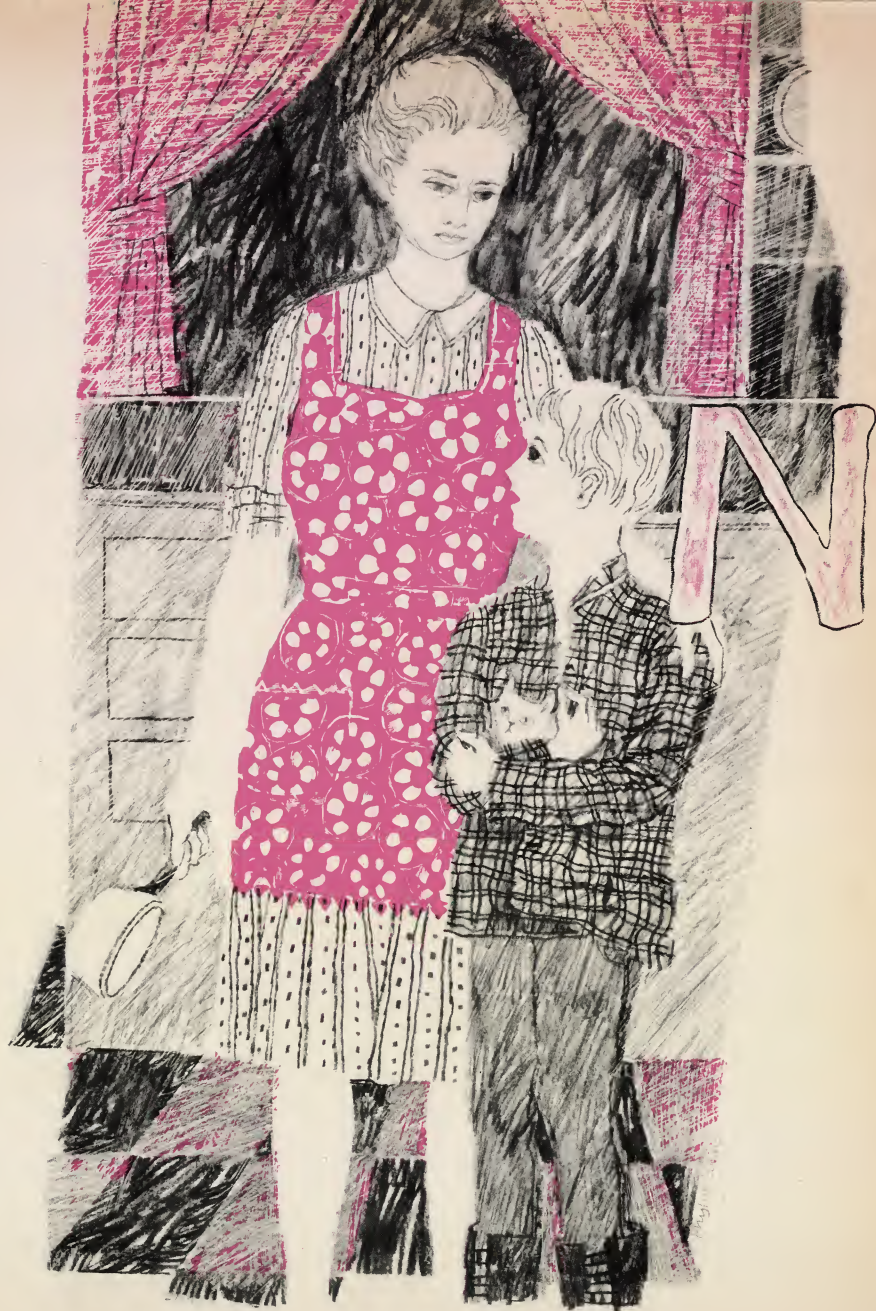
Alma Pettigrew came by his loyalty, faith, and devotion naturally. His grandfather David Pettigrew was a prominent Methodist minister in New England before he was caught in the gospel net. Later, at the call of President Brigham Young, he joined the Mormon Battalion and served as its chaplain during the long march to California in 1846-48. Later he was major of the Utah Militia and bishop of the Tenth Ward in Salt Lake City from its organization in 1849 until his death in 1863.

For sixteen years his father William was bishop of the Nephi (Utah) First Ward. During these same years his mother served as ward Relief Society president.

In addition to the work of the Lord, Alma had one all-consuming love—his family. His beloved wife, Edith Merle Hill, whom he married in the Salt Lake Temple in 1926, supported him unwaveringly through their happy years together, while herself serving the Church and community in many capacities. Together they reared a fine, faithful son, David, and three lovely daughters, Edith Anne (Mrs. Jerry J. Fitts), Mary Carolyn (Mrs. Gary Keith Spencer), and Patricia Jane. They have twelve grandchildren.

In a way it doesn't seem possible that he could have loved anyone more than his friends and acquaintances. But we know that he did. He revered his family. To hear him pour out his feelings about his children was a choice and uplifting experience. And in the same way he spoke of his progenitors. He seemed to stand in awe that he could have come through such a noble lineage and that he could have such choice children. He has given to his family the greatest gift a husband and father can give—a noble life.

In every aspect of his life he stood as an example of what a man should be: a quiet teacher of righteousness through example, a devoted worker without thought of recognition, a servant of his fellowman without seeking reward. Forgetting him will be impossible. Missing him will be a part of daily life.





New Star in the Sky

BY BERTA HUISH CHRISTENSEN

When the storm settled, the weather became cold, the wind sharper. On such a day in mid-December, Benny Gilmer knocked on the Jensen's front door. He had a stray kitten tucked halfway into the front of his jacket.

"No, it doesn't belong to us," Emmie Jensen said, ushering the shivering boy through the hallway into the warm kitchen. Her eyes wandered from his worn cap to his very worn jacket. The overshoes were sizes too large.

"Ma said it was sure to be yours. Since you don't have any kids, she said you'd sure have a cat."

Emmie resented the implication. "Well, your ma's wrong. We don't have a cat, only a dog."

"That's what we've got, a dog. Ma says we can't have both. We can't keep the cat, not even if I don't find where it belongs. She says we can't feed both of them."

"A little kitten doesn't eat very much," Emmie said.

Benny stroked the scrawny body of fur. "That's what I said, but Ma said that don't matter. We can't have any extras until Pa gets the three hundred dollars he borrowed to get us up from Texas all paid back. Texas is where we used to live."

"Well, put the cat down," Emmie said. "I guess we can keep it for a while, anyway."

Benny Gilmer was nine; and while the kitten lustily lapped milk from a plastic bowl, he told Emmie why they had moved from Texas, how his father was working as a farmhand for Lem Williams, and that there were eight children. At the conclusion of his spontaneous recital, Emmie had been introduced to the entire family by name and age, knew their likes

and dislikes and the family problems in general.

When Benny had finished, Emmie said, "Here, take this doughnut. I made a batch this morning. And here's your cap, Benny. Two miles is a long way for a little fellow to walk in this kind of weather. Mind you, fasten up that jacket; I'll drive you home in the Chevy."

That night when Martin Jensen had barely finished reading the county newspaper, the kitten came meowing into the living room. Martin jumped at the sound, and Emmie related the story of Benny and the family from Texas, with all of the details involved.

"The little fellow said his ma was sure the cat belonged to us, since we didn't have any kids." She hadn't really intended to tell him that. Somehow it just slipped out.

Martin bristled. "Is that our fault? Didn't we want children?"

No one knew better than Emmie how much Martin had wanted to have a son, how much she had yearned for motherhood, and how she had dreamed, hoping against hope, until she knew that it would never happen. She recalled that once they had taken a foster child for a few months, but when the father had remarried, he had taken the boy away. She remembered that after the struggling years were past, they had considered adopting a boy, but the agency had insisted that they were too old to meet adoption rules.

Emmie poked the logs in the grate and returned to her knitting.

"Another sweater?" Martin asked, making conversation.

"Yes, Martin, another sweater, but not for you this time. I've made a lot of them for you, and socks too.

But this one is for Benny, the little fellow who came with the cat. I eyed him up and down while he was here and figured the size of him. He could use a sweater. I guess all their kids could, for that matter. In fact, Martin—"

How should she begin? You'd think, after living with a man so many years, a woman would know how to begin, how to move his mind in any direction, how to understand all his moods, and how to change them. Maybe she did understand the moods, but just how to change them was another thing.

"Martin," she said, "I've been doing a lot of thinking this afternoon, other afternoons too, for that matter. There's some things we need, you and me."

Martin shifted in his chair. "Need?" He lifted his eyebrows. "What do we need now? Didn't we just get a new window in the kitchen right over the sink so you could see out more?"

"Yes, we did," she answered, without looking up from her needles. Maybe this wasn't the right night to bring up the subject. But Martin went on.

"Then you wanted a television set, so you could see more things, more people, more of the world. We got it, didn't we? What more do you want?"

Emmie looked around the room. It was a clean, tidy room, though the furniture was old and the frayed carpet had been mended in many places. She wasn't seeing the mends. There were other things she wanted more right now than a carpet.

"Just what more do you want, Emmie?" Martin repeated his question.

"You wouldn't understand, Martin. Not even if I said the words. So—"

"I might. Still, I might not. There's no making a woman out. Never quite satisfied. A prosperous farm and all that goes with it. That's what we've got and now—"

"You mean the money?" Emmie asked.

"Yes, the money. We've got a lot of it now. Little did I think I'd ever have this much salted down in the bank, and in land—good, solid potato land. No one can take ground away from you."

"But we'll be leaving it someday, all of it."

"Oh, I know what you're driving at now. Want me to start giving it away. This charity, that charity. Not by a darn sight, Emma Jensen. I've worked too hard to get it to start throwing it around. And you've worked hard too."

Emmie lowered her eyes to her own brown calloused hands. How truly he spoke only she and Martin and the farm neighbors knew. They had seen her working by his side in the fields, especially in the earlier years, milking the cows, feeding the pigs, sorting the potatoes. There wasn't much about the farm she hadn't done some of—even to running the tractor when hired help was hard to come by. She didn't like to remember it all. It wasn't the kind of life she had envisioned during that special springtime so many years ago.

Emmie was teaching school in a small town when Martin asked her to marry him, and she had saved enough money for a trousseau. Every girl had a trousseau, she reminded herself with each purchase of ribbon and lace. She recalled the items now, scented away in tender memory: breakfast cloths with crocheted edges; pillow slips embroidered during long winter evenings; and—she caught her breath audibly—nightgowns, long and pink and made of the newest rayon fabric, soft and silky. Since then, nightgowns had all been of cotton or flannel, for the more northern winters were long and severe and rayon more expensive.

It wasn't like Martin to keep an unpleasant conversation going. When he had finished what he had to say, usually he would become silent or walk into another room, which meant that the discussion, as far as he was concerned, was finished. Tonight he did neither.

"Emmie," he said, looking straight at her, "didn't we get them both, the window and the television?"

"Yes, Martin, we did, and I've been happy about them both. We don't seem so far away from the world now." She waited a moment. "But the television—that's made me think a lot lately, about a lot of things I already knew but didn't want to believe. There's problems, Martin, all over. People in need and in trouble. Somehow we (Continued on page 1162)



President
Joseph F. Smith

Christmas





Reminiscences

In the following letter, written from Santa Monica, California, December 29, 1914, to one of his sons, President Joseph F. Smith relates some personal experiences which will be read with delight and pathos during the present holiday season:

● *My Beloved Son:*—Your most refreshing and welcome letter of Christmas eve, came to my hand yesterday, and I read and re-read it with pleasure, mingled with grateful tears.

Your letter also took me back not only to the boyhood days of my own boys and girls, but also to those of my very own. From 1846 to 1848 and 9 I knew no Christmas, and no holiday; and, indeed, if we had a Christmas or a New Year celebration at all before 1846—or until after I was married, for the life of me, at this moment, I cannot remember it. I was teamster, herd-boy, plow-boy, irrigator, harvester, with scythe or cradle, wood-hauler, thresher, winnower (by the half-bushel measure or fanning-mill, later), general roustabout, and a fatherless, motherless, and almost friendless missionary, and withal, always penniless.

I say *almost friendless*. I had one true friend, a widow, frail, aged—but oh! so true! She was my never-to-be-forgotten and ever-to-be-loved and remembered Aunt Mercy R. Thompson. She, like my own precious mother, never forgot me while they lived. But in their time, they had very little, and it was a continuous struggle just to live!

Then when, after these dreary experiences, my own precious cherubs began to come along, we were existing on \$3 per day for each working day employed, and that in titthing products at high prices. Well, I cannot tell you how we managed to live at all, but we did! God must have helped us, for I did not *steal* nor defraud my neighbor. I did not owe any man, woman, or child one cent, except it was my gracious

Aunt Mercy who, as often as she could, slipped a favor in my way. I owed no man through all those days, and I *had* to work—I could not be idle.

Now again to the Christmas holidays: There [was] . . . not a dollar in cash, with which to buy one thing for Christmas. I could draw a few pounds of flour, or meat, a little molasses, or something of that kind, ahead, at the general Titthing Office and pay up at the end of the month with titthing scrip, received in payment of my labor which more than often began at 6 a.m. and ended at 11 p.m., at \$3 per day in titthing pay, which was not cash.

I saw many reveling in luxuries, with means to lavish on their every *want*, which were far more than their needs—riding in buggies, on prancing horses, enjoying their leisure, while *I—we all!* were on foot and of necessity tugging away with all our mights to keep soul and body together. Under these spiritless conditions, one day just before Christmas, I left the old home with feelings I cannot describe. I wanted to do something for my chicks. I wanted something to please them, and to mark the Christmas day from all other days—but not a cent to do it with! I walked up and down Main Street, looking into the shop windows—into Amussen's jewelry store, into every store—everywhere—and then slunk out of sight of humanity and sat down and wept like a child, until my poured-out grief relieved my aching heart; and after awhile returned home, as empty as when I left, and played with my children, grateful and happy . . . for them. . . .

After these trials, my pathway became more smooth. I began to pick up; by hard work, rigid economy, self-denial, and the love of God, I prospered. Little openings were presented, and I improved them. . . . Oh! let God be praised. I bless you, my son, and all of you. May the Lord God bless my sons.

(Taken from *The Improvement Era*, January 1919, pages 266-267.)

Joseph F. Smith

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
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The Bible, the Scrolls, and the Book of Mormon— a Problem of Three Bibles—Continued

● (33) Meanwhile, all men are being tested: both teachings lay great stress on the dualistic nature of this time of probation in which there “must needs be . . . an opposition in all things.” (2 Nephi 2:11.) (34) In this and other things both bodies of scripture show a peculiar affinity for the writings of John. (35) Both groups persistently designate themselves as “the poor,” emphasizing thereby their position as outcasts. This is strikingly illustrated in the Book of Mormon in an episode from the mission of Alma.

When a large crowd gathered on a hillside outside a certain city to hear Alma preach, one of their leaders told Alma that these people were largely social outcasts, “. . . for they are despised of all men because of their poverty, yea, and more especially by our priests; for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out

because of our exceeding poverty; and we have no place to worship our God; and behold, what shall we do?” (Alma 32:5.) It is among such people that Alma gathers recruits for his society, meeting with total rebuff at the hands of the upper classes and the priests.

The arresting point here is that a number of recent studies reach the conclusion that the mysterious demise of the Mayan civilization was brought about by just such exclusion of the masses from participation in the life of the great religious centers. The Mayan cities were not “cities in our sense of the word,” we are told, but “ritual centres, where the people gathered for festivals but where nobody lived. Priests and nobility resided on the outskirts, the people in scattered settlements.”²³ There came a time when “one by one the great ceremonial centres . . . were deserted. In some the end came so quickly that buildings were left

half-finished. . . .” And yet “the peasants appear to have remained in their homes.” What could have happened? “The most logical explanation,” writes J. E. S. Thompson, “is that the old cooperation of peasant and hierarch broke down, and that the peasants revolted and drove out or massacred the small ruling class of priest-nobles and their immediate followers.”²⁴ In the end the poor took their revenge on the haughty priests who excluded them from the ceremonial places which had been built with the labor of their own hands. This would seem to have been an old pattern of things in the New World, by no means limited to the later Mayas. Alma describes it clearly.

Speaking of cities, the ancient²⁵ Near Eastern “ideal of city planning” was that of Uruk, “whereby Uruk was divided into three equal areas—urban, garden and meadow—plus the temple precincts.” The same system is apparent in the Book of Mormon.²⁶ And this brings us to another type of parallel. For after all, there is a good deal of secular information in the Book of Mormon. If the Dead Sea Scrolls are (in Professor Yadin’s words) but “a tiny window” on one phase of Israel’s past, so is the Church led by Alma but part of a much larger picture, to see which we must look through many more windows and much older ones.

(36) We have discussed at book length the Book of Mormon picture of ancient desert life—the tent-culture, the family affairs, the hardships and secrets of survival, the desert terrain, the ways of nomads and hunters, etc. Many authentic Arabs have read both the Book of Mormon and our commentary and found the former

convincing and the latter not too objectionable. (37) Then there is the Liahona, as strange a gadget as one might well imagine, but completely vindicated by recent studies of those ancient divination arrows which used to guide the Hebrews and the Arabs in their wanderings. In fact Tha'labi, perhaps the most amazingly well-informed of all Arabic writers, knows of a Hebrew tradition that Moses led the children of Israel through the wilderness with the aid of a double arrow mounted on the end of his staff that served as a director.²⁶ (38) To the dozen vivid desert pictures reported in Lehi's dreams, we have added in the present articles the clue of the filthy water—another queer and disturbing image, but thoroughly substantiated in the apocryphal literature.

A much earlier migration than Lehi's, as reported in the Book of Mormon, brings us face to face with (39) the Epic Milieu with its heroic tradition of literature, first brought to light as a historical reality by Chadwick in the 1930's, but again, as we have shown at considerable length, vividly and fully set forth in the Book of Ether. This is good for at least a score of parallels, but we shall take them altogether, only adding the case of (40) the strange ships of the Jaredites, which can be matched in the oldest traditions of the Deluge, and by (41) the shining stones with which they were illuminated, the equal of the Liahona for oddity, but well attested by the earliest records of the race.²⁷

On the technical side we might mention (42) the growing awareness of the use of steel by the ancients, since nothing was more

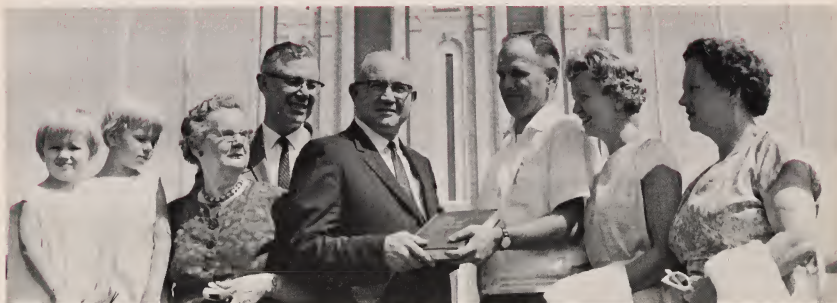
ridiculed in the early days than the Book of Mormon's mention of steel. In particular Nephi's steel bow, another extreme oddity, would seem to have its companions among his contemporaries.²⁸ (43) Within the last ten years much has been made of the surprising extent to which the ancient Americans used cement, concrete, and gypsum in their building operations; it is now suggested that the overlavish detail, the extremely high relief, and tendency to round off all angles characteristic of early American architecture are the direct result of working in that plastic medium.²⁹ (44) It took a student of modern com-

puter techniques to discover that the monetary system which the Book of Mormon says the Nephites worked out for themselves as the most efficient they could devise actually is the one system which requires the least number of coins to change hands in a large number of transactions.³⁰

(45) So many ancient records on metal plates have come to the world's attention in recent years that it is hard to realize today that the mere idea of a book on gold plates was considered the number one absurdity of the Book of Mormon for generations. We might mention the translation of more
(Continued on page 1165)



President E. Eldon Tanner of the First Presidency examines ancient jar from the Qumran Caves, recently obtained by the Church through the Palestine Archeological Museum.



Five millionth visitor, William Bambace, of White Plains, N. Y. With him are members of his family, Pres. Wilburn C. West and Elder Bernard P. Brockbank, assistant to the Council of the Twelve.



Missionaries load cartons of the Book of Mormon into the Pavilion Supply Room



Crowds signing registers from which referrals were gleaned.

The New York World's Fair— A Final Report

BY RICHARD J. MARSHALL

● The New York World's Fair has ended, but the good that was accomplished there for the Church will extend far into the future.

From its first opening, the Mormon Pavilion had been a popular place to visit, and its last days were its grandest, with thirty and forty thousand people a day crowding into the spacious display rooms, the great gallery, and the twin theaters. But these weren't

the usual crowds who seek after the fun and froth of fairs; these were people soberly attracted to the intriguing theme of the Mormon Pavilion: "Man's Search for Happiness."

High above these earnest crowds, whose waiting lines spilled out of the Pavilion onto the loggia and sprawled past the reflecting pool to the street beyond, stood the symbol of the restoration. Twelve stories

high against the vaulted sky stood the Angel Moroni, a golden beacon in the sun. And the crowds wouldn't stop coming. On the eve of the closing day of the Pavilion, interested throngs kept the missionaries busy answering questions until 1:30 in the morning. Only then were they able to close the doors and prepare for the final day.

With the climax and conclusion of the Fair, an awesome set of statistics has been totaled up for the Mormon Pavilion, telling of an overwhelming statistical success. Chief among these facts was the number of visitors received. Careful daily tabulation shows that during the six months the Pavilion was open in 1964, just over three million people were taken through its stately rooms. During the final year, when the Pavilion was in operation another six months, some 2,724,835 visitors also were exposed to the displays and films, to the testimonies of the missionary guides. This combined attendance is approximately 5,769,000 and the greatest evidence yet to the efficacy of the Pavilion to attract and hold the attention of millions. In addition, with the tremendous competition being created by some of the most lavish and expensive exhibits possible, it is a remarkable fact that the Mormon Pavilion, with a modest budget, rated in the top ten percent for numbers of visitors received. In this exclusive group are such commercial giants as Ford, General Motors, General Electric, Dupont, and others who spent as high as sixty million dollars per pavilion to attract just such vast crowds as came to the Mormon Pavilion.

One of the New York newspapers, commenting on this, pointed out that it is ironic that "the Mormon Church, with two million members, could attract nearly three times its own number."

Robert Moses, president of the Fair corporation, in a letter to the Church stated: "Such attendance affords undisputable proof that your decision to participate in our Fair was the right one . . . we have greatly enjoyed our relationships with you. From the beginning it has been a pleasure to deal with an organization which has authority, discipline, and superb leadership. Your Pavilion has been one of the beauty spots of the Fair, and we have heard nothing but praise for the programs presented there." This is high praise indeed, coming from a man who has an international reputation for astute critical judgment and candor.

There is no question about the superb achievement of the Pavilion and its magnetism for millions of visitors. The question that does arise is this: Just

what was accomplished by giving so many people this fleeting exposure to the Church? Again, in attempting an answer, statistics throw considerable light on the potential achievement. For example, during the tenure of the Pavilion, the numbers of copies of the Book of Mormon which were sold to guests day by day were used as a measure of how much interest was being engendered by the missionary presentations.

Under the instruction and supervision of Bernard P. Brockbank, pavilion director, missionaries continually worked at creating even more edifying presentations and attempted to perfect the handling of massive throngs of listeners. The result of this unceasing stress on quality was a marked upsurge in the number of people who were aroused to purchase copies of the Book of Mormon. Though overall attendance at the Fair was markedly down during the second season, sales of the Book of Mormon enjoyed an uncommon increase, and a total of 59,000 copies were sold in 1965. This means that in just twelve working months, the Pavilion stimulated the sale of over 97,000 copies of this sacred book, a distinguished tribute to the combined abilities of the displays and the missionaries to provoke genuine concern for the message of the Church.

Another standard for measuring success was the referrals signed by visitors, giving their names and addresses and comments on their reactions to the Pavilion. With the tremendous flow of visitors through the building, it became necessary to increase the number of guest registers from one to two; then several more were added, and still the interest mounted until ultimately Elder Brockbank had seventeen stations where guests could set down their names and impressions.

The caliber of these referrals, which are mailed from New York City to the missions of the world, has been called "excellent." When missionaries call on these families who have already visited the Pavilion, they report there is an immediate bond and understanding—far different from the usual reception. Some families thus called upon report they have already examined and read the Book of Mormon; others have returned again to the Pavilion to reabsorb the wealth of spiritual messages which are proffered there. Quite often, according to the missionaries, the referral families who have already seen the Pavilion now have encouraged friends and neighbors also to "visit with the Mormons at the World's Fair and see what it is that has impressed us so deeply." (Continued on page 1169)

The Natural Man . . . An

BY ALMA P. BURTON

ASSISTANT ADMINISTRATOR OF SEMINARIES AND
INSTITUTES OF RELIGION

● Many have said that man in his natural state is an enemy to God. Some have claimed that Adam and Eve brought sin and evil upon every child of God born to this earth. How and when does a man become an enemy to God? Or how and when do God's children become estranged from him?

One of the remarkable addresses dealing with this subject is recorded in the Book of Mormon and was given by King Benjamin to his people about 124 BC. In that address he stated that "the natural man is an enemy to God, and has been from the fall of Adam. . . ." (Mosiah 3:19.)

President Brigham Young declared in a discourse given June 15, 1862, that:

"The natural man is of God. We are the natural sons and daughters of our natural parents, and spiritually we are the natural children of the Father of light and natural heirs to his kingdom; and when we do an evil, we do it in opposition to the promptings of the Spirit of Truth that is within us.

"Man, the noblest work of God, was in his creation designed for an endless duration, for which the love of all good was incorporated in his nature. It was never designed that he should naturally do and love evil.

"When our first parents fell from their paradisaical state, they were brought in contact with influences and powers of evil that are unnatural and stand in opposition to an endless life. So far as mankind yield to these influences, they are so far removed from a state to an unnatural state—from life to death." (*Journal of Discourses*, 9, 305.)

It is evident that King Benjamin and President Young used the words "natural man" with opposite meaning. The "natural man" as used by King Benjamin is the equivalent to the term "the unnatural man" in Brigham Young's statement. Both terms define the condition of a person who has become estranged from or an enemy to God. How does one become estranged from God or an enemy to God? Is such a state of being or condition due to man's

birth, or is it a condition or state that one acquires by disobedience to the commandments of God? Being estranged from or becoming an enemy to our Heavenly Father or to his Son Jesus Christ is a condition that all men would want to avoid.

The Lord said:

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

"And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." (D&C 84:45-46.)

The Lord revealed further to the Prophet Joseph Smith:

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts." (*Ibid.*, 1:31-33.)

From these declarations of the Lord we learn that the Spirit of Jesus Christ gives light to every man who comes into the world, and further, that that same Spirit continues to enlighten every man who hearkens to his message and that every one who hearkens to the Spirit comes to God.

It is true that the Lord cannot look upon sin with the least degree of allowance, but he always looks upon the individual as his child and continually sheds forth his Spirit to assist him whenever he needs assistance, whenever he is led astray or influenced by evil to sin. The Spirit of the Lord is constantly striving with the man to influence him to repent.

When man received his mortal body he became subject to the things of the world. This did not mean that many individuals could not live above the things of the world for the most part, but it meant that men in this life would be subject to the trials and tempta-

Enemy to God?

teaching

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tions of the world. The full purpose of the plan of salvation provides for the fact that a man may avail himself of the benefits of the atonement of Jesus Christ.

This is why Christ came to earth to suffer, bleed, and die. Faith and repentance are basic principles of progression in the gospel, and these are based upon the infinite atonement of Jesus Christ.

King Benjamin explained in his message to his people that "the infant perisheth not that dieth in his infancy; . . ." (Mosiah 3:18.) And the Lord revealed to Joseph Smith that "little children are redeemed from the foundation of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me;" (D&C 29:46-47.) According to these scriptures the infant is in full fellowship with God.

Mormon likewise declared the innocence of little children in his epistle to his son Moroni when he wrote:

"Listen to the words of Christ, your Redeemer, your Lord and your God. Behold, I came into the world not to call the righteous but sinners to repentance; the whole need no physician, but they that are sick; wherefore, little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them; and the law of circumcision is done away in me.

"And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, my beloved son, I know that it is solemn mockery before God, that ye should baptize little children.

"Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children." (Moroni 8:8-10.)

And later, he wrote:

"Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

"And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

"Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand against you at the judgment-seat of Christ.

"For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all them that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing—

"But it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works." (*Ibid.*, 8:19-23.)

If the infant, as King Benjamin and Mormon explained, is not an enemy to God, and if, as Joseph Smith revealed, the devil cannot tempt little children until they become accountable, how and when does an individual become an enemy to God? How and when does an individual become estranged from God?

King Benjamin's statement reads: ". . . the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, *unless he yields to the enticings of the Holy Spirit.*" (Mosiah 3:19. Italics added.) He also stated, ". . . men drink damnation to their own souls. . . ." (*Ibid.*, 3:18.) He did not say that men are enemies to God because of birth into mortality. Individuals have never become enemies to God because of birth into mortality nor because of Adam and Eve's transgression. However, some of Adam's posterity have become enemies to God because they will not hearken to the voice of the Lord. The Lord revealed (*Continued on page 1182*)

The Editor's Page

(Continued from page 1073)

legislation, too often prompted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him but a cog in the crushing wheel of regimentation.

Though it is not a pleasing thought, we must realize that over half the world is under the influence of hate, as manifest by the

Chinese leaders, manifest by the communist group in Russia, and manifest right next door to us in Cuba. Accompanying the spirit of hate is the denial of the existence of God. Satan was cast down because he tried to replace the Creator. But his power is still manifest. He is active and is prompting at this moment the denial of God's existence, of the existence of his Beloved Son, and denying the efficacy of the gospel of Jesus Christ.

The Associated Press sometime

ago related some instances that are taking place in China to change men's minds in a nation of over six hundred million people, whose hearts, whose minds have been changed as far as they could be changed by the spirit of hate. Forty-five or fifty years ago there was a spirit of tolerance and respect in China for Americans. In a school at Peking, which was fostered by Americans, I personally saw some of the most active young men in junior high school that I have ever seen in my life. I have never seen more courtesy in any country in the world. Today all that is changed. The Associated Press made this report:

"A decade ago Mao Tze-Tung's newly-created People's Republic of China threw its Red Shadow across an alarmed Asia. Today, the lengthening Shadow has crept half way across the earth to the Americas. No one can say with certainty where it will stop. . . . In his sixty-sixth year this round-faced, lofty-browed son of peasants has been raised by his communist followers to the eminence of a demi-god. His words, actions, and even his thoughts, are holy writ for 630 million people. He is one of the most powerful men on earth, and much of his power is based on the most debilitating of human emotions—hate. Hatred for the United States, hatred for rich landlords, for counter-revolutionaries, for Chiang Kai-Shek, hatred for anyone who fails to conform. 'Hatred,' said a traveler recently returned from Mao's China, 'has become an institution, particularly hatred for the United States. It is horrible to see this vast human machinery run by only one fuel—hate! If it used love instead it could become the most powerful nation on earth.'" (Associated Press, appearing in *The Salt Lake Tribune*, Sunday, December 11, 1960.)

In the spirit of hate these men would supplant God. In the spirit of hate they deny his existence. They deny the existence of his Only Begotten Son. They would destroy the free agency of man. Here, in the spirit of love, we praise his name and teach his precepts.

Let us for a moment or two consider Jesus, the man of love. He revered and worshiped God, and is himself revered and worshiped



THE "SLOW-DOWN" SYMPTOMS

RICHARD L. EVANS

There is a symptom which shows itself in many ways, with some cause for concern. It varies from petty stubbornness to the undermining of progress—a symptom of deliberate "slowing down" just to assert an attitude, or just to "show" someone. Sometimes this symptom is seen as pedestrians cross a street: students, young people, others also, deliberately slowing their pace, as a car approaches, perhaps to be contrary, perhaps to prove their prerogatives, perhaps just to register resentment. There are those who seemingly set up slow-down patterns to make the movement of traffic deliberately more difficult. (Parenthetically, sometimes drivers are also guilty of acts of inconsideration, as if a car changed all human values or made the person at the wheel somewhat superior—but that's another subject sometime to consider.) This "slow-down" symptom sometimes shows itself in people who serve in public places, who not only don't want to be rushed, but who arbitrarily waste their own time and that of others also, needlessly making people wait, apparently wanting to emphasize their personal importance, and using this means to prove their point. Sometimes this seems to be merely a symptom of stubborn pettiness. Sometimes it goes deeper: to indifference, defiance, disrespect. But whatever else, it is at least discourtesy. And what was once called "common courtesy," where it has become less common, is an alarming symptom in and of itself. In living in the world together, in living with one another in the real relationship we have, we owe each other courtesy, respect, consideration. And in working, in walking, in all movement, all attitudes and actions, in all of the give and take of life, those who are deliberately discourteous, those who impede others by slowing down for reasons other than real and worthy ones have much to account for, and much that they miss. May God give us the gift of courtesy and consideration for others, or help us to develop it so that we may not feel the meanness of a petty, stubborn peevishness that defiantly or foolishly slows down the pace of people or uselessly impedes progress.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, October 17, 1965. Copyright 1965.

by all Christian nations and classes of individuals. "Whatever may be the surprises of the future," wrote Renan, "Jesus will never be surpassed."

Millions of people, speaking different languages and cherishing various ideals, worship him and revere him today. We revere him because his wisdom and spirituality comprehend and exceed that of all others. He it is who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) He also said to his disciples, "... I have given you an example, that ye should do as I have done to you." (*Ibid.*, 13:15.)

First, in the spirit of love, let us consider Jesus' attitude toward God. That is the great question before the world today. The communists deny him, Mao ridicules him, and they have poisoned untold millions of minds against Christ.

What about Jesus as manifest in the flesh? In announcing his birth the heavenly hosts sang, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) In that message there is godliness, peace, and brotherly kindness.

Godliness, Jesus exemplified every hour of his earthly existence. On the banks of the Jordan at the beginning of his ministry, we hear him say to John: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." (Matt. 3:15.)

On the Mount of Temptation, which rises just above the Jordan where Jesus was baptized, he was tempted by that Tempter who tried to supplant God; tempted with all the things of earth and the power thereof. We hear him say in sublime majesty, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Ibid.*, 4:10.)

When he taught the disciples to pray, he included in the first petition godliness—"Hallowed be thy name." (*Ibid.*, 6:9.)

Addressing the Twelve at the Last Supper, he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

That is the spirit of love, the spirit of faith in God the Creator of heaven and earth through his Beloved Son. God is worshiped by his Only Begotten Son.

What about the condition of peace?

Peace has been defined as the happy, natural state of man, the "first of human blessings." Without it there can be no happiness, and "Happiness," said the Prophet Joseph Smith, "is the object and design of our existence; and will be the end thereof, if we pursue

the path that leads to it; . . ." (*Teachings of the Prophet Joseph Smith*, p. 255.)

Jesus said, "... In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

On the same occasion, he said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. . . ." (*Ibid.*, 14:27.) All through his life peace was on his lips and in his heart, and when he came forth from the tomb and appeared unto his dis-



"IT IS NOT MARRIAGE THAT FAILS . . ."

RICHARD L. EVANS

Since marriage is the very foundation of life and the most complete commitment of all relationships of life, it calls, both before and after, for a constant searching of ourselves and for a constant devotion and discipline. And we would plead with young people not to rush impulsively or immaturity into this, the most complete commitment of the whole length of life, without most serious and earnest consideration. And to those who are married, we would plead with them not to rush out of it. Marriage requires much more than physical attraction to assure its success. It requires common sense and character. It requires trust, a sense of humor, patience, an understanding of imperfections. Marriage includes the day to day doing of things and learning to live with those to whom we are committed in the most sacred covenants and commitments. "It is not marriage that fails," said Dr. Fosdick, "it is people that fail. All that marriage does is to show people up."¹ "Love is not getting, but giving," said Henry Van Dyke, "not a wild dream of pleasure, and madness of desire— . . . it is goodness, and honor, and peace and pure living."² To this James Russell Lowell added: "[Love] is a thing to walk with, hand in hand, Through the everydayness of this workday world."³ And to have the best assurance for survival, it would best be entered into between two people whose background and principles and purposes would be so compatible as never to pull them apart. All have adjustments to make, difficulties to overcome. There is no perfection in any of us. All have much to forgive, much to understand, with an awareness that all are human and that success in marriage comes through patience and understanding, kindness and consideration, common sense and character, and an honest willingness to make it work. Marriage is so momentous a matter that it should be surrounded with the most sacred, thoughtful, prayerful considerations; not hasty impulse, not temporary attachment, but giving the best of all we have within us to make it all it can become. It is unthinkable that a marriage should ever be entered into lightly or ever severed in the same way.

¹Dr. Harry Emerson Fosdick, *Marriage*.

²Henry Van Dyke, *Little Rivers: A Handful of Heather*.

³James Russell Lowell, *Love*.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, September 26, 1965. Copyright 1965.

ciples, his first greeting was, "Peace be unto you. . . ." (*Ibid.*, 20:21.)

Peace as taught by the Savior is exemption from individual troubles, from family broils, from national riots and difficulties. Such peace refers to the person just as much as it does to communities. That man is not at peace who is untrue to the whisperings of Christ—the promptings of his conscience. He cannot be at peace when he is untrue to his better self, when he

transgresses the law of righteousness, either in dealing with himself by indulging in passions or appetites, in yielding to the temptations of the flesh, or whether he is untrue to trust in transgressing the law.

Peace does not come to the transgressor of law. Peace comes by obedience to law, and it is that message which Jesus would have us establish among men—peace to the individual that he may be at peace with his God; perfect har-

mony existing between his Creator and himself; perfect harmony existing between himself and law, the righteous laws to which he is subject and from which he never can escape; peace in the home, families living at peace with each other and with their neighbors.

There are some who would say his teachings are not applicable today.

A few years ago there was a boy among boys who saw him, who heard him and received his teachings. Joseph Smith saw the Redeemer, and he has given that testimony to the world; he has recorded his message, and emphasized again the eternal truth that Christ's teachings are divine and as applicable to the civilized world today as to the people among whom Jesus walked and talked.

Fundamental in all Christ's teachings was the crime of wrong thinking. He condemned avarice, enmity, hate, jealousy as vehemently as he did the results that avarice, enmity, and hate produce. Modern psychology, as all students know, proves the virtue of such teachings regarding the injury that follows the harboring of hate. He



WORK: A MATTER OF ATTITUDE

RICHARD L. EVANS

The balance between work and leisure, play, and the pursuit of pleasure is always of interest. Precise demarcations appear to be impossible, because what is work to one is pleasure to another, and what is work at one time may be relaxation at another. And in some of its aspects the difference finally comes down to a matter of attitude. But as to excess of play and pleasure and leisure, we have cited before from A. Lawrence Lowell this significant sentence: "I know of no occupation in life more barren of results than the permanent seeking of pleasure."¹ If we're not working, we can't quit. And if we're already overrelaxing, working may be the best way of avoiding boredom. Old-fashioned and unmodern as it may seem to say so, it is still and always true that the greatest satisfactions of life come in giving ourselves in good and needed and sincere and dedicated service. On this subject Dr. Albert Schweitzer said: "Often people say, 'I would like to do some good in the world, but with so many responsibilities at home and in business, my nose is always to the grindstone. I am sunk in my own petty affairs, and there is no chance for my life to mean anything.' This is a common and dangerous error. In helpfulness to others, every man [the young and the old] can find on his own doorstep adventures for the soul—our surest source of true peace and lifelong satisfaction. To know this happiness, one does not have to neglect duties or do spectacular things. . . . What the world lacks most today is men who occupy themselves with the needs of other men. In this unselfish labor a blessing falls on both the helper and the helped."² With his life of example to offer as evidence, this statement from Dr. Schweitzer has convincing substance. "Each [one]," said Brigham Young, "will find that happiness in this world mainly depends on the work he does, and the way in which he does it."³ . . . only through dedicated work does a man fulfill himself."⁴ To close with a citation from yet another source: "Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not."⁵

HOPING

BY MABEL JONES GABBOTT

*Among the shepherds on that night
Abiding in the field, were some
Who hurried, following the light
To Bethlehem, that they might
come*

*To Jesus. Cradled in a manger
In swaddling clothes was Mary's
Son.*

*The shepherds knelt in awe,
knowing
He was the Christ, the Holy One.*

*Would I be one among the few
Who left the warmth of firelight
To follow some unusual star
Into the wild Judean night?
Would I believe the words I heard,
The singing of the angel choir?
Or count my dreams and waking
blurred,
And turn to feed an empty fire?*

*I hope that when He comes again,
My heart will recognize His word,
And in the humble shepherd's way
That I will come to know my Lord.*

¹A. Lawrence Lowell, president of Harvard University, 1909-1933.

²Attributed to Dr. Albert Schweitzer (1875-1965), German physician, theologian, musician, missionary.

³Brigham Young.

⁴William S. Carlson, "The Desire to Work," August 6, 1952.

⁵Charles Kingsley, *Town and Country Sermons*.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, September 3, 1965. Copyright 1965.

who harbors hatred and bitterness injures himself far more than the one towards whom he manifests these evil propensities.

Equally applicable to present conditions are his teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealings, the crime of hypocrisy, the sin of covetousness, the saving power of love, the immortality of man.

If men ever reject the fact that Christ is our Lord and Savior and fill their souls with hatred as that nation of over six hundred million people are compelled to do, and not only deny Christ, but deny that his mission is to redeem man from the sordid life of selfish indulgence and sin, and lift him into a realm shown only by him of self-sacrifice, generosity, beauty, and love; if the majority of nations fail to recognize Christ as the only "name under heaven given among men, whereby we must be saved" (Acts 4:12); if doubting men reject the possibility of obtaining that

mighty truth that the Man of Galilee, the Resurrected Christ, is truly the Way, the Truth, and the Life—that he is in very deed the Savior of all mankind.

Pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom and have him revert to the life of the jungle. With faith in the revealed word of God, let all true believers in indi-

vidual freedom cherish the spiritual ideals of the Christ, and ever strive to make real the dream that all men shall be free, and that some day many nations will unite, not for war, but for peace and the establishing of the kingdom of God on earth. That this condition may soon be possible and real and that men may strive to bring it about, I humbly pray in the name of Jesus Christ. Amen.



WORK: A "WONDER DRUG"

RICHARD L. EVANS

In speaking of work and leisure and play and the pursuit of pleasure, there is this further to consider: that work is essential. Work is essential to survival. It is essential to peace of mind, to health and happiness. It is essential to the development of the mind and spirit and soul of man—for, as previously cited, "... only through dedicated work does a man fulfill himself."¹ This being so it would seem that shoddy work, careless work, indifferent work, would seldom if ever give anyone real satisfaction, either the doer of the work or the one for whom it is done. When Phidias was criticized by a fellow worker for carving a statue with too much care, because, he said, the details would not be closely seen in the dome of an Athenian temple, the sculptor replied: "Men may not see, but the immortals will."² And he might have added: The workman himself will see it. "A man's perfection is his work,"³ said Carlyle. And so is his imperfection also, for in his work he manifests himself in many ways. "Work is the revelation of one's inner being,"⁴ and an unworthy piece of work has its adverse effect. "No man needs sympathy because he has to work," said Theodore Roosevelt; "... far and away the best prize that life offers is the chance to work hard at work worth doing."⁵ And Thomas Edison, who was known for long-sustained and wonderfully productive work, said: "I never did anything worth doing by accident, nor did any of my inventions come by accident."⁶ Whatever one does, it ought to be of excellence. The shoddy attitude not only can make work a dull drudgery, but the one who permits himself to be associated with something shoddy tends himself to deteriorate. To be content with mediocrity—with merely getting by, holding back our best, putting an arbitrary limit on our output and efforts—is an alarming symptom wherever it shows itself, especially since so much is needed by so many people in so many places. "If you do not want to commit suicide," said Voltaire, "always have something to do."⁷ "... work," said Dr. Orlando Battista, "is the best wonder drug ever devised by God. . . ."⁸ St. Paul gave us this serious, searching conclusion: "Every man's work shall be made manifest."⁹

¹William S. Carlson, "The Desire to Work," August 6, 1952.

²Attributed to Phidias, 5th century BC Greek sculptor.

³Attributed to Thomas Carlyle.

⁴Carl F. H. Henry, PhD, "The Dignity of Work," June 22, 1954.

⁵Theodore Roosevelt, speech at Syracuse, Labor Day, 1903.

⁶Thomas A. Edison.

⁷Voltaire, *Tallentyre*, 93.

⁸Dr. Orlando A. Battista, "How to enjoy work and get more fun out of life."

⁹1 Cor. 3:13.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, September 12, 1965. Copyright 1965.

MAMA'S WINTER'S TALE

BY MAUREEN CANNON

*The world is boots
That stick, frost-bitten
Noses, toes, and*

*one lost
mitten.*

spiritual assurance of Christ's divinity disclosed by Thomas when he reverently exclaimed: "My Lord and my God" (John 20:28); if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief and hatred.

Without Jesus of Nazareth, the Crucified Christ, the Risen Lord, the traits of the jungle will hold the human family in bondage.

In conclusion, the obligation and duty rests upon the Church of Jesus Christ to proclaim the





135th Semiannual GENERAL CONFERENCE

October 1965

Address delivered in Priesthood Session, October 2, 1965

The Right and Authority of the Priesthood

President David O. McKay

● Brethren, this is a glorious hour, not only for those of us who are assembled here, but for those who are assembled in four hundred other places, all holding the priesthood. All are under obligation to set a proper example, especially in the world of youth.

Priesthood is inherent in the Godhead. It is authority and power which has its source only in the Eternal Father and his Son Jesus Christ. If we appoint a member in a business concern, we give him our authority as voice to do the right thing as a representative, and what he does we are bound to uphold. We speak of certain powers and prerogatives possessed by the President of the United States, of rights and privileges vested in Congress, of power held by the Supreme Court of the United States; and the source of such authority we can easily comprehend. Ultimately the origin centers in the people as an organized body. There is no man living, or who has lived, who has the right to assume the right and authority of the priesthood.

In seeking the source of the priesthood, however, we can conceive of no condition beyond God himself. In him it centers. From him it must emanate. Priesthood, being thus inherent in the Father, it follows that he alone can give it to another. Priesthood, therefore, as held by man, must ever be delegated by authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the priesthood. There have been some who would arrogate to themselves that right, but the Lord has never recognized it. As an ambassador from any government exercises only that authority which has been given him by his government, so a man who is authorized to represent Deity does so only by virtue of the powers and rights delegated to him. However, when such authority is given, it carries, within limitations, all the privileges of a power of attorney, by which one is empowered by another to act in another's stead. All official action performed in accordance with such power of attorney is as binding as if

the person himself had performed it.

We can conceive of the power of the priesthood as being potentially existent as an impounded reservoir of water. Such power becomes dynamic and productive of good only when the liberated force becomes active in valleys, fields, gardens, and happy homes. So the priesthood, as related to humanity, is a principle of power only as it becomes active in the lives of men, turning their hearts and desires toward God and prompting service to their fellowmen.

Strictly speaking, priesthood as delegated power is an individual acquirement. However, by divine decree men who are appointed to serve in particular offices in the priesthood unite in quorums. Thus, this power finds expression through groups as well as in individuals. The quorum is the opportunity for men of like aspirations to know, to love, and to aid one another. "To live is not to live for one's self alone."

There are two conditions which should always be considered when the priesthood is conferred. The first of these is the individual's worthiness to receive it. The second is the service which he can render to the Church and to his fellowmen.

Recognizing the fact that the Creator is the eternal and everlasting source of this power, that he alone can direct it, and that to possess it is to have the right, as an authorized representative, of direct communion with God, how reasonable yet sublime are the privileges and blessings made possible of attainment through the possession of the power and authority of the Melchizedek Priesthood—they are the most glorious that the human mind can contemplate.

A man who is thus in communion with his God will find his life sweetened, his discernment sharpened to decide quickly between right and wrong, his feelings tender and compassionate, yet his spirit strong and valiant in defense of right; he will find the priesthood a never failing source of happiness—a well of living water springing up unto eternal life.

You who have the priesthood are his servants by divine right. I know the world thinks we are unreasonable, fantastic in our ideas when we tell them there is no other authorized church, but that is true. The priesthood came direct from our Lord and Savior Jesus Christ, who is the great High Priest; and he authorized Peter, James, and John, on whom he bestowed that priesthood, to bestow it upon Joseph Smith. And you brethren—seventy thousand on the air who hear my voice, and everyone present—can trace your ordination probably within five steps right back to the Savior himself.

If the representatives of our Father in heaven will live close to him, try to

be true representatives, the Lord will guide them in their work. The priesthood, though, may be given to those who disregard it, who fail to be true representatives; and when such is the case, "... Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God" (D&C 121:37-38), and to apostatize from the Church. The only way we can keep the priesthood and keep in touch with the Holy Spirit, the only way we can be true representatives, is to live up to the ideals of the Church which bears his name.

The Church of Jesus Christ is the mightiest force in the world, but you and your companions constitute the source of that force. The Lord cannot use his quorums without you; and everyone has the responsibility of doing his best to maintain the standards of the Church. Our boys and girls in high schools, in junior colleges, in universities need our help. Their parents need our help. It is time now to put forth extra effort to know the difference between right and wrong. We are, facing conditions in the world which demand the highest intelligence, the deepest spirituality, the greatest effort that the priesthood of God can possibly put forth.

Oh my brethren, presidents of stakes, bishops of wards, God bless you in your leadership, in your responsibility to guide, to bless, to comfort the people over whom you have been appointed to preside. Lead them to come to you, if necessary, in confession. Guide them to go to the Lord and seek inspiration so to live that they may rise above the low and the mean and live in the spiritual realm.

Recognize those who preside over you, and when necessary, seek their advice. The Savior himself recognized his authority on earth. You will remember the experience that Paul had just as he neared Damascus with papers in his pocket to arrest all who believed in Jesus Christ. A light suddenly shone about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?"

And Saul said: "... what wilt thou have me to do?" The Lord answered, "... go into the city, and it shall be told thee what thou must do." (Acts 9:4, 6.) He could have told Saul in a few words what he should do, but there was a branch of the Church in Damascus, presided over by a humble man named Ananias, and Jesus recognized that authority. He knew Saul's nature. He knew that in the future it would be difficult for Saul to recognize the authority of the Church, as instances later proved. Saul had to receive from the very man whom he was going to arrest instructions regarding the gospel of Jesus Christ.

Here is a lesson for all of us in this Church. Let us, too, recognize the local authority. The bishop may be a humble man. Some of you may think you are superior to him, and you may be, but he is given authority direct from our Father in heaven. You recognize it. Seek his advice, the advice of your stake president. If they cannot answer your difficulties or your problems, they will write to the General Authorities and get the advice needed. Recognition of authority is an important principle.

I pray that we may be blessed with the spirit of humility, blessed with the spirit and desire to be one in all things relating to the welfare and advancement of the kingdom of God. We can do that by sustaining the authority which is always delegated, you remember; and when it is rightly delegated you will be able to go to the source, which is God, in whom is inherent the authority of the Holy Priesthood.

God bless the men who find and assist those who are too weak to be true to the priesthood! I hope you got the message given here tonight by Brother Isaacson, especially concerning the young men who are inclined to join in social activities and aspirations of other young men. Do not deceive yourself that you can tamper with whiskey or cigarettes, things forbidden by the Lord, and which, if indulged in, will lead you away from the power which you have been given by those authorities who hold the priesthood.

I am glad to see these young men here this night. They are here by the hundreds, and as some came in I said, "Are you going to the priesthood meeting?" and they answered, "Yes, we are going to the priesthood meeting." They are proud of it. God bless them that they may be true to the ideals of the priesthood and never hesitate to say "no" to anybody who tells them, "Oh, indulge just a little; it will be all right."

God help us all to be true to the ideals of the priesthood—Aaronic and Melchizedek. It is a sobering thought to think what this great body of bearers of the priesthood can do to stir the people to acts of honesty, truthfulness; stir them so that they will become examples to the world. We have that right and that inspiration!

God help us to magnify our calling, and to set a proper example to the other men of the world who think that they are better than the humble men who, by right of that delegation and ordination, hold the right and power to instruct all men—not members in this Church alone, but all men—to live higher and better lives than they have ever lived before; to help them all to be better husbands, better neighbors, better leaders, under all conditions, I pray in the name of Jesus Christ. Amen.

Faith in America

President Hugh B. Brown
Of the First Presidency

●During the sessions of this conference, we have heard from many speakers who have discussed various inspiring subjects. We who speak in later sessions find that what we had intended to say has already been discussed, but there is one subject I would like to mention. We believe in peace, patriotism, and loyalty, and the fact that America is a chosen land, preserved and discovered under divine inspiration, with a constitution which we believe was inspired and which we must, under all circumstances, maintain.

As this is a worldwide church, we counsel our members wherever they may live in other Christian countries to be patriotic and loyal to their homeland. Whatever may be said here about America, therefore, should be understood by members of the Church living in other countries as an appeal to all for loyalty and good citizenship.

Occasionally we hear derogatory statements about our government and ominous forebodings about the future of America. We are concerned when we see evidence of doubt, misgiving, and lack of confidence in the future of America as she faces current problems. We believe, however, that all good citizens of this country have a deep, heartfelt gratitude for the abundant blessings showered upon us by a benevolent Father. I should not like to be one of those who refuses to recognize the challenge of the problems of our times. On the other hand, I refuse to be numbered amongst those who are losing faith in America.

Let us remind you that the people of every country of every age and time throughout history have had to face up to problems and find their solutions. We believe that in the exercise of the freedom her people enjoy and with divine guidance, she will have full capability to solve any problems she encounters.

This conclusion is not just our own. Our Heavenly Father has given us encouraging promises concerning this land. Hundreds of years before the birth of Christ, he called this a land of promise to the people of our generation. However, to the Jaredites he made an important condition: "... if they will but serve the God of the land, who is Jesus Christ. . . ." (Ether 2:12). This injunction cannot be overemphasized. To the ancient inhabitants of this continent, he also said:

"Wherefore, I will consecrate this land unto thy seed, and them who

shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God." (2 Nephi 10:19.)

We believe and have confidence in these words of the Lord. They bring us a message of confidence and hope. Each of us has the right to rely fully upon them, for he has said: "... I will fulfil my promises which I have made unto the children of men, . . ." (*Ibid.*, 10:17.)

Further reason for confidence is found in modern revelation wherein the Lord said that he had established the Constitution of the United States by the hands of wise men whom he raised up unto this very purpose. The constitutional framework of the law of this land has been the study of legal scholars and statesmen the world over. In no other document is the right and dignity of man lifted to so high a plane. Principles of freedom are inherent and fundamental to every concept. This did not just happen. To us the Constitution of the United States is God-given to the people of a promised land.

In the October (1965) issue of *National Geographic Magazine*, Professor Freidel of Harvard University calls attention to two of our great presidents. I quote:

"In the first two decades of the 20th century, Theodore Roosevelt and Woodrow Wilson endowed the American Presidency with a powerful leadership the Nation had not known since Lincoln. Several of their successors gave nostalgic tugs backward, but these two—one a Republican, the other a Democrat—established a pattern for succeeding strong Presidents.

"At home both sought a larger measure of political democracy and economic justice, and abroad a share in responsibility for world order. They moved to assume the sober duties of the United States in its new status as an industrial giant and major world power. . . .

"Both these Presidents and their supporters, the progressive generation, believed that, without abandoning the free-enterprise system, they could perfect the dream of the Founding Fathers by combining a scientific approach to the problems of the age with positive Government action." (p. 537.)

We should understand that each of us has a duty to honor, support, and

sustain our civil leaders and the law. The fact that everyone is entitled to his or her own opinion insofar as various matters of law and government are concerned does not relieve any of us of the personal responsibility to obey, honor, and sustain the elected governmental officers and the law which it is their duty to administer.

Unfortunately, there are those among us today who advocate breaking the law as one means of calling to the attention of the nation that some have not been given the full benefit of the law. They argue that the laws they break are minor and that the breach is useful and justified because it assists in the enforcement of a greater law. This reasoning is fallacious and inconsistent with Christian principles. To follow such thinking is to decide that every man is entitled to choose which law he will abide and which he will violate. No orderly society can be established on such theory. There are lawful ways and means of securing all human rights, and one does not foster Christian virtue through irresponsible breaking of the law. Seeds of anarchy are sowed in the minds of those who follow a lawless course. Anarchy was never the way of God but rather the way of Satan. Recent riots in various parts of our country emphasize this alarming trend. These lawless demonstrations are often instigated and led by misguided youth against authority, against discipline, against the orderly government of society and every symbol of authority. Let us heed the words of that vigorous patriot Theodore Roosevelt, who said, "We are the government, you and I."

I quote a paragraph from *Destiny* magazine:

"Let us always remember that the planting of America in the strain that determined our country's character was a spiritual planting. The fathers who planted this nation were Christians. They came here as Christians. They came because they were Christians. They came on a specifically Christian venture. Get it fixed in your mind that the planting that determined the genius of America was a Church—not a town, not a colony, not a trading or exploring venture, not a gold rush, but a church, a little Pilgrim church crossed the sea for the sake of its church life. That is the origin of the United States."

To those who are losing faith in America, to those who criticize her, we issue this challenge: Cast your eyes to the four corners of the earth. Can you see anything to compare with her? Where do you find greater evidence of freedom? In what land do the inhabitants have greater voice in governing themselves? Where do you see a way of life which has produced a greater abundance for its people? In

which country do you find greater numbers of children receiving an excellence of education to surpass that which is to be found here? Where is there less want, less misery? Where in all the world do you find men who are given comparable rights to enjoy their freedom to worship? as that freedom finds expression in the land of America? Can you really doubt that this land is in very deep a land of promise?

Let all men of goodwill offer constructive criticism to assist this great land of freedom in the solving of her problems. There will be problems, to be sure, but let these problems be solved with mature deliberation. Let those who speak out, speak in fairness. Let these problems and their proposed solutions be discussed in honest debate. All too often those who debate her issues distort and magnify all out of proportion the subject of their concern. More than any other people, members of this Church, having the prophecies of God before them, ought to know that America is not going to fail, that the God of heaven will not permit it, if her people will but serve the God of this land. She has a great destiny yet to fulfill. Imperfect though she may be, she is, nevertheless, the hope of the world. Men of faint heart and blurred vision may from time to time lose sight of this fact. The fact itself, however, is immutable.

America has thus far been preserved because she is built upon a sound foundation, which was ordained of God himself. She is the cradle of freedom prepared by him for the restoration of the gospel of the Lord Jesus Christ. Let all who have permitted discouragement or despair to enter into their hearts take renewed hope and courage. Let all honest men everywhere rally and support the cause of freedom and justice under the law.

Surely, as we face the future there is reason for concern, but there is no reason for despair. Let us find reason to lift, to build, and to uphold. Let us shrink from those whose only contribution is to complain, to condemn, and to destroy. To win the future will require men of faith, of courage, and of purpose. The Lord God of heaven will prosper and gloriously support such men. He will, however, find little reason to consider the activities of those who are barren and unproductive, who simply criticize, complain, and deplore. America needs leaders who have eyes to see, ears to hear, and hearts to understand. In their hands she will be preserved. I would hope that they will recognize in her not only a great but a divinely inspired form of government. They will understand that she is adaptable to changing times. They will know that she has the capacity to maintain fundamental integrity while meeting the needs of a world in motion. They must

be wise enough to know that she will not always be infallible, but they will have faith that once the error of her ways is made known, she will return again to a wiser course of action. She will not stray far, for though the vision of her leaders may become obscure at times, the steady hand of God will tide this nation through the troubled waters that may lie ahead.

The late Dr. Adam S. Bennion left us the following thoughtful statement:

"America has become a great nation because the men who builded her believed in her—loved her—sacrificed for her. That same patriotism and pride, if kept vigorously alive, can carry us through our present crisis to even greater heights.

"The heart of America is sound. There are ills, of course. There are base men and mean. There always have been. But the land is full of honest, toiling men, and worthy, devoted women. Let's herald their integrity as well as proclaim the evils of our social structure." (*The Candle of the Lord*, p. 167.)

Then let us prepare for the future unafraid. Let faith replace fears. Let



courage dispel gloom. Let hope triumph over despair, and let faith in God the Eternal Father reign supreme above all our works. It is to him above all others that we owe final allegiance. The plain duty of our lives is to so conduct ourselves that more and more of his children will desire him and his ways. One day the world will come to recognize that the jewel in the crown of America which surpasses all others is the jewel of the restored gospel of Jesus Christ, because through it men can come to know that their Father in heaven is real, that he loves them, and that he has prepared a place for them. If they but follow the path that leads to the straight gate, the joy that transcends all other joy awaits them.

Concerning this jewel I would like to make this further statement to our friends who have joined us today. To a modern prophet, the Lord revealed

to the world that a great and marvelous work was about to come forth among the children of men. He said that the field was white all ready to harvest in the reestablishment of his Church upon the earth. He exhorted all his children everywhere to ask him and promised that they should receive. He said, "... if you will knock it shall be opened unto you." (D&C 6:5.) He further counseled those to whom the message came to keep his commandments and to seek to bring forth and establish the cause of Zion. He counseled us to seek not for riches, but for wisdom, and in so doing the mysteries of God would be unfolded unto us. (See *ibid.*, 6:7.)

We humbly advise you that this great and marvelous work is going forth in many parts of the earth today. In excess of twelve thousand young missionaries are laboring in your communities throughout the world. In their hearts burns a desire to speak with you, and they are anxious to tell you the full story of the restoration of the gospel of Jesus Christ. They are anxious to bring you evidence that our Father in heaven, the Father of all the inhabitants of the earth, is very real and that man was literally created in his image. These missionaries wish to share their knowledge of the risen Christ with you. They would like you to know that he is a being separate and distinct from his Father and that he actually lives today. He has restored to the earth the fullness of his gospel, including the full organizational structure of his kingdom.

These missionaries of the Church are likewise anxious to share their knowledge of the destiny of mankind, of the glorious things he has prepared for all his children who will give heed to his voice, who will follow him in the plain path which he has made known.

May I invite you to inquire of these missionaries of the Church concerning this marvelous work that they might make full explanation to you of the great message which has been revealed to the earth.

I cannot leave this subject without a sincere and heartfelt prayer that the spirit of Almighty God shall be upon all men everywhere. May our lofty institutions, our matchless Constitution, our love of freedom and liberty be noted by other nations and, insofar as they can be made applicable, be adopted by them that all men everywhere may join us in singing what might well become an international anthem, "Our fathers' God to thee, Author of liberty, to thee we sing. Long may our land be bright with freedom's holy light. Protect us by thy might, Great God, our King!" (Samuel F. Smith, "America.") That all may become the special concern of providential care, I humbly pray, in the name of Jesus Christ, Amen.

Reverence for Law

President N. Eldon Tanner
Of the First Presidency

● President McKay, brothers and sisters, and all who are listening in, it is a real privilege and blessing to partake of the peaceful spirit of this great conference, to be instructed by these devoted men, and to be inspired to greater faith and better living.

We thank the Lord that our beloved leader, President David O. McKay, through the magnifying of his calling, has been sanctified by the Spirit unto the renewing of his body (see D&C 84:33), which makes it possible for him to be with us today. People were never more inspired by a prophet of God than are we by his presence here, his stirring message yesterday morning, and his inspired leadership. We join in praying that he may continue to improve in health and strength. I thank the Lord for the privilege I enjoy of associating so closely with him and with these my dedicated colleagues.

Just five years ago this month, I was honored by a call from the Prophet to be an Assistant to the Council of the Twelve. As most of you know, I am a Canadian citizen. Though I love Canada, a country which was good to me in every way, and which is taking its proper place in the world, and is a strong proponent of liberty and freedom for all, I am planning, as soon as I can qualify, to become a citizen of the United States of America.

As I become a citizen of this great country, I am determined to join with all law-abiding citizens and dedicate myself to this nation's ideals of equality and justice under law, and to our responsibilities as free men. I am seriously concerned, however, about the lawlessness in the world today, and right here in the United States. As a prospective citizen, and in the position I hold in the Church, I should like to speak for a few minutes on our twelfth article of faith, which is: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

It is the duty of every citizen to be sincerely concerned with his country's efforts to advance freedom and individual opportunity, to curb lawlessness, and to achieve equal justice. The Church makes its position quite clear in its Declaration of Belief regarding Governments and Laws, some of which are as follows:

"We believe that governments were

instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life. . . .

"We believe that *all men are bound to sustain and uphold the respective governments in which they reside*, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; . . .

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that *to the laws all men owe respect and deference*, as without them peace and harmony would be supplanted by anarchy and terror; . . .

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment." (D&C 134:1-2, 5-6, 8. Italics added.)

As pointed out by the President of the United States in his Proclamation on Law Day, our very lives, our liberty, and our rights to pursue our individual destinies are dependent upon our system of law and independent courts.

Laws are not made alone to curb the evildoer, or as negative restraint, but to protect the rights and liberties of every citizen. As John C. Cornelius said: "Laws are the rules by which the game of life is played." There is no reason or justification for men to disregard the law and try to take it into their own hands.

Abraham Lincoln once said: "Bad

laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed."

Christ himself, while here upon the earth, was one of our greatest examples of a law-abiding citizen. When he was asked by those who were trying to discredit him, "What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" his answer was, "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:17, 21.)

And even when he was being tried for his life, he maintained a submissive demeanor toward the chief priests and council who were plotting his death. When he stood before Caiaphas he remained silent and made no reply to the questions asked until the high priest said: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (*Ibid.*, 26:63.) When he spoke thus with official authority, the Savior gave an immediate answer, thus acknowledging the office of the high priest, however unworthy the man.

Someone wisely said: "To us law is the bedrock of our basic ideals: democracy, freedom, justice. However, from day to day most of us take the law for granted. We forget about it until we need it or break it, but law looks over our shoulders constantly, seldom intruding on us, so much a part of our lives that it has become more of a guide than a restriction, more protection than threat of punishment."

In our democratic countries everyone has the right:

- To acquire a good education
- To live where he pleases
- To choose his vocation
- To vote a secret ballot
- To own property
- To start his own business
- To have a fair and speedy trial if accused of crime
- To worship according to the dictates of his own conscience.

These rights, privileges, and blessings are just not available to those who live in the communist countries. It is a great privilege and blessing to live in a country where all people, regardless of race, religion, or national origin, can live together in peace and prosperity; where we have established a form of law by free men for the good of all; where all men enjoy the inalienable right to be free and self-governed.

Abraham Lincoln admonished: "Let reverence for the laws be breathed by every American mother to the lisping babe that rattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it

become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions *sacrifice unceasingly upon its altars.*"

"That is a small price to pay for liberty and the other blessings enjoyed in a free country. Let us fully realize that we adults can break no law with impunity without our children losing respect for the law. The juvenile delinquent is in trouble because he has not learned the importance of abiding by the law, or he has not learned to adjust his conduct to the standards of the community of which he is a part.

Some causes of the delinquent's troubles are:

- a. Disregard for law in the home
- b. Lack of discipline in the home
- c. Example of adults
- d. Expressed sympathy for criminals and criticism of police
- e. And last but not least, failure to accept Christ as the Savior of the world and failure to keep the laws of God.

The only solution to these problems is for adults to honor the law of God and the law of the land and to cultivate in our youth an understanding of and respect for the rules of civilized living which make an orderly society possible. A voluntary acceptance of the law is the civilized substitute for riots, chaos, and terror.

Though we hear much about the juvenile delinquent, I have every confidence in our youth and often wish that I could live long enough to see how much better they administer public affairs than those affairs are being administered today. However, they need guidance, example, encouragement, and discipline.

I should like to read "A Modern American Fable" by Al. McIntosh.

"One day, when Junior was 14, he noticed his father grinning all over when he came from his office. 'Got pinched for speeding,' he admitted, 'but got Jake down at the City Hall to fix the ticket for me.'

"When Junior was 15, he was with his mother in the family car when she backed into a tree. The damage would easily exceed \$100. 'We'll say that someone rammed us when we were parked down town,' his mother said. 'Then we'll collect insurance for it, because that's what insurance companies are really for.'

"When Junior was 17, he listened one night to his lawyer uncle bragging about how cute he'd been in getting his client off scot-free in a court case. 'It took a little high-class arm twisting on one of the witnesses,' he bragged, 'and by the time he got to court, we had it made. Even if you know they're guilty, you never want to plead them guilty, because you can't make any money at that,' said the uncle.

"When Junior was 18, his family pulled every possible string to get him a paying scholarship at a coveted Ivy League school. They even storiored about the family income, to make it seem that Junior needed financial aid. He didn't make the grade there, but by a stroke of good luck he wangled an appointment to a service academy.

"Junior was having it a bit tough scholastically. An upper-classman sold him the answers to the calculus examinations. Junior was caught and expelled.

"On his return home his mother went into hysterics weeping over the disgrace. 'How could you have done this to us?' she sobbed. 'This isn't the way we raised you!'

"Unbelievable," said his father. 'I can't understand it!'" (First published in *Western Voice*, Englewood, Colo.; copied from *Good Reading*, August 1965.)

We as citizens, each and every one of us, including our youth, have a heavy responsibility to obey and enforce the law. Imagine what our country would be today without law:

- a. No traffic regulations
- b. No marriage laws
- c. No property rights
- d. No police protection
- e. No courts of justice

Yet we find all too many people

- a. Rushing to beat an amber light
- b. Speeding on the highways
- c. Driving while intoxicated
- d. Ignoring marriage vows
- e. Carrying on illegal demonstrations and rioting
- f. Collecting undeserved unemployment insurance, etc.

In a recent case a sixteen-year-old boy obtained alcohol from the state liquor store, and under its influence he stole a truck and crashed into a parked taxi, causing severe injuries to the driver. Since the regulations forbid the sale of liquor to those under twenty-one, the government employee who sold the liquor broke the law and contributed to juvenile delinquency.

Just the other day a drunken driver ran a red light and crashed into another car, killing two people, injuring other passengers, and ruining two cars. What tremendous loss to him and to the families of those who lost their lives and what great and lasting sorrow because of ignoring the law! We have cases every day where people are suffering because of disobedience to law.

Freedom, liberty, and peace can be enjoyed fully only as the laws of the land and the laws of God are honored and obeyed. Therefore, let us adopt the slogan: "As for me and my house, we will honor, obey, and sustain the law and use our best influence to encourage others to do the same."

Let us remember, too, and never forget, that if we keep the laws of God,

the greatest of all lawgivers, we will automatically keep the laws of the land, and that the laws of God, if kept, will ensure peace, security, and happiness here on this earth and lead us to immortality and eternal life.

Some of these commandments given by the Lord are:

"Thou shalt have no other gods before me. . . .

"Remember the sabbath day, to keep it holy. . . .

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet . . . anything that is thy neighbour's." (Exod. 20:3, 8, 12-17.)

And when the lawyer asked the Master, tempting him:

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

We are most fortunate, my brethren and sisters, to know that the law of God is contained in the gospel of Jesus Christ, that the gospel gives us the plan of life and salvation, the solution to all our problems; and, which if accepted and lived, will bring peace to the soul, peace to the family, peace to the community and to the country and to the world; and which would guarantee health, love, and happiness, success and eternal life.

I wish to bear my testimony to you, my brothers and sisters, and to all the world that these things are true; that the gospel in its fullness has been restored in these latter days; that the priesthood of God is upon the earth; that God does live and that Jesus Christ is his Son, who came and gave his life for you and me; and that they are interested in us today. There is no doubt that the Savior meant what he said in these words: ". . . seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." (*Ibid.*, 6:33.)

May we accept these truths and as free men honor, obey, and sustain the law of the land in which we live, and obey the laws of God, that we might be found worthy of the country in which we live and worthy of eternal life. I humbly pray in the name of Jesus Christ. Amen.

The Blessings of Eternal Glory

President Joseph Fielding Smith
Of the Council of the Twelve

● My dear brethren and sisters: I hope and pray that what I shall say may be uplifting to one and all. I have many letters cross my desk in regard to the subject which I shall discuss: the blessings of eternal glory.

Nothing should be held in greater sacredness and honor than the covenant by which the spirits of men, the offspring of God in the spirit, are privileged to come into this world in mortal tabernacles. It is through this principle that the blessing of immortal glory is made possible. The greatest punishment ever given was proclaimed against Lucifer and his angels. To be denied the privilege of mortal bodies forever is the greatest curse of all. These spirits have no progression, no hope of resurrection and eternal life! Doomed are they to eternal misery for their rebellion! And then to think that we are not only privileged but commanded to assist our Father in the great work of redemption by giving to his children, as we have obtained these blessings for ourselves, the right to life and to continue on forever in perfection! No innocent soul should be condemned to come into this world under a handicap of illegitimacy. Every child has the right to be wellborn! Every individual who denies a child this right is guilty of a mortal sin.

The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without a body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again; body and spirit become inseparably connected that man may receive a fullness of joy. In no other way, other than through birth into this life and the resurrection, can spirits become like our Eternal Father.

Since the kingdom of God is built upon the foundation of marriage and the unity of the family circle, there can be no satisfaction where the family circle is broken. Every soul is entitled to the right to come into this world in a legitimate way—in the way the Father has willed that souls should come. Whosoever takes a course contrary to this is guilty of an almost irreparable crime. Is there any wonder, then, that the Lord places the violation of this covenant of marriage and the loss of virtue as second only to the shedding of innocent blood? Is there not, then, sufficient reason for the

severity of the punishment which has been promised those who violate this eternal law? The demand for personal purity is made by the Church upon both men and women equally. There is no double standard of judgment. "If purity of life is neglected," President Joseph F. Smith said once, "all other dangers set in upon us like the rivers of waters when the flood gates are opened." (*Gospel Doctrine*, 1961 ed., p. 313.)

Sexual impurity is a most deadly sin. "There is a sin unto death," John informs us. (1 John 5:16.) And sexual impurity is one such sin unto death. President Brigham Young said that the world is fast coming to its destruction because of this. "Learn the will of God, keep his commandments and do his will, and you will be a virtuous person." (*Discourses of Brigham Young*, 1943 ed., p. 194.)

How wonderful is the peace and joy which fills the souls of the virtuous! How terrible are the torments of the unvirtuous! They shall have no place in the first resurrection. When the final judgment comes they are they who remain "filthy still." They cannot enter the holy city, they are the "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," who are cast out. (Rev. 22:15.)

When man was first placed upon this earth, he was given the commandment to "be fruitful, and multiply. . . ." (Gen. 1:22.) No more important commandment was ever given to man, for through honorable marriage are the spirits brought to earth. "There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?" said President Brigham Young. Then he answered his question: "To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can." (*Op. cit.*, p. 197.)

Instructions were given to mothers of the Church by President Joseph F. Smith as follows:

"I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in

possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitation in saying that I believe this is one of the greatest crimes of the world today, this evil practice." (*Relief Society Magazine*, 4, 318.) That was the advice given to the Relief Society.

When young people marry and refuse to fulfill this commandment given in the beginning of the world, and just as much in force today, they rob themselves of the greatest eternal blessing. If the love of the world and the wicked practices of the world mean more to a man and a woman than to keep the commandment of the Lord in this respect, then they are shutting themselves off from the eternal blessing of increase. Those who willfully and maliciously design to break this important commandment shall be damned. They cannot have the Spirit of the Lord. Small families are the rule today. Husbands and wives refuse to take upon themselves the responsibilities of family life. Many of them do not care to be bothered with children. Yet this commandment given to Adam has never been abrogated or set aside. If we refuse to live by the covenants we make, especially in the house of the Lord, then we cannot receive the blessings of those covenants in eternity. If the responsibilities of parenthood are willfully avoided here, then how can the Lord bestow upon the guilty the blessings of eternal increase? It cannot be, and they shall be denied such blessings.

Now I wish to ask a question: How will a young married couple feel when they come to the judgment and then discover that there were certain spirits assigned to them and they refused to have them? Moreover, what will be their punishment when they discover that they have failed to keep a solemn covenant and spirits awaiting this mortal life were forced to come here elsewhere when they were assigned to this particular couple.

In the next world we are to be judged by the things we do. We will also be punished for the things we should have done and did not do. May I make this personal remark: I am the father of eleven children, and to this day every one is a faithful member of the Church and all are active, for that is the way they were taught, and they were obedient. They will belong to me forever and are the foundation stones of my kingdom. My posterity reaches today over the one-hundred mark.

I regret that so many young couples are thinking today more of successful contraceptives than of having a posterity. They will have to answer for

their sin when the proper time comes and actually may be denied the glorious celestial kingdom.

The world is rapidly coming to its end, that is, the end of the day of wickedness. When it is fully ripe in iniquity the Lord will come in the cloud of heaven to take vengeance on the ungodly, for his wrath is kindled against them. Do not think that he delayeth his coming. Many of the signs of his coming have been given, so we may, if we will, know that the day is even now at our doors.

"And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not." (D&C 29:17.) So said the Son of God.

May all Latter-day Saint fathers and mothers see to it that they teach their children the sacredness of the marriage covenant. Let them impress upon their children that in no other way than by

honoring the covenants of God, among which the covenant of eternal marriage is one of the greatest and most mandatory, can they obtain the blessings of eternal lives.

If they refuse to receive this ordinance and other blessings of the house of God, then shall they be cut off from these higher blessings. They shall wear no crown; they shall have no rule and sway no sceptre; they shall be denied the fullness of knowledge and power; and, like the prodigal son, they may return again to their Father's house, but it will be as servants, not to inherit as sons and daughters. If they will be true to these commandments, their glory and exaltation shall have no bounds, and "all things are theirs." (*Ibid.*, 76:59.) May we all be blessed with the spirit of the Lord so that we may be directed in his ways, and may the Lord bless the young people starting out in life so that they may keep every commandment in my prayer in the name of the Lord Jesus Christ. Amen.

Help for Our Brothers

Thorpe B. Isaacson
Assistant to the Council of the Twelve

● President McKay, fellow workers, brethren of the priesthood:

I wish all of you could stand here and face this great audience. To all of you assembled in respective locations who are listening in, I wish you could be here to see this sight and particularly to see President McKay and be in his presence. You cannot be in his presence and not fully realize that he is a prophet of God. To you assembled in all those buildings mentioned, you may know that you are considered as part of our audience as fellow workers in the priesthood.

It is always better and perhaps easier to talk about something that is optimistic, something that is elevating, something that is pleasant and uplifting. But sometimes we have to face facts and situations. Tonight I am to speak on a subject that is not pleasant, one that is rather sad, one that is affecting the lives of far too many. My subject is that of tobacco, liquor, and alcoholism.

Now, to show you the importance and the seriousness, the sorrow and the sadness of the use of tobacco and alcohol, let me give you some bona fide figures.

Speaking of our own great state of Utah, one that we know best, reported by the Utah Alcoholism Foundation, there are now in Utah 10,400 alcoholics and 5,500 individuals who are approaching alcoholism, or a total of

about 15,900. That is about twice as many as there are assembled here in this great Tabernacle tonight. Stop and think for a moment. This means that we could fill this Tabernacle twice just as it is right now with alcoholics and individuals who are approaching alcoholism. It is just about unbelievable. However, we of the state of Utah can feel very proud in one respect because Utah has now reached a most favorable position in the United States at the present time as far as alcoholics per hundred thousand of adult population are concerned. The national average is far in excess of that of Utah, and it should be. Individuals in Utah, however, who buy and drink liquor, last year spent \$38,282,000. In the United States there are 6,500,000 alcoholics and 3,400,000 individuals approaching alcoholism, making a total of nearly 10,000,000 alcoholics or individuals approaching alcoholism. The total expenditure for all alcoholic beverages last year in the United States was \$11,373,692,000. These figures could probably be doubled if we should take into consideration other losses directly or indirectly from the use of alcohol, such as accidents, sickness, hospitalization, loss of wages, production. These figures were obtained from the United States Department of Commerce.

Now by comparison, the rate of alcoholism in the nation has increased far faster than in Utah. There has been

a considerable decline in alcoholics in Utah per hundred thousand adult population. We are glad to see that our beautiful state now has one of the finest records of any state in the Union as far as alcoholics per hundred thousand adult population are concerned.

I would like to give you some illustrations now which might accomplish three things:

First, discourage every young man and young woman from taking his or her first drink, thereby eliminating the possibility of becoming an alcoholic.

Second, I would like to talk to those 3,400,000 who are approaching alcoholism in the United States, and the 5,500 who are approaching alcoholism in Utah.

Third, I would like to talk to those 6,500,000 alcoholics in the United States, and particularly to those 10,400 alcoholics in Utah.

In the nation we have heard a great deal lately about war on poverty and war on crime, but we have not heard very much said about liquor or alcohol. Yet, many of the crimes that are committed in this country are the result, directly or indirectly, of the use of liquor. We used to hear a great deal about the use of liquor, but recently we have become too passive. I wonder if it is because it has become too common. We used to hear something about communism. When the word came to us we shuddered, but now we have become passive, and we do not pay much attention to it anymore.

There came into existence in this country not so long ago what is known as the coffee break. This is a very detrimental factor in many respects, and with it came the extreme use of cigarettes.

The other day I was on the plane en route to Nauvoo, and I sat by the side of a medical research man, a very brilliant man. He told me that in spite of all the proof and research showing the danger, the disease, the cancer, and other things related to the use of tobacco, the people of this country still go on smoking as though nothing has ever been told. He said that within the next year 45,000 people in this country will die from lung cancer. He was quite critical about the American Medical Association and even Congress, itself, for not coming out strong and forthright and telling the people the truth regarding the cigarette. The cigarette habit is dangerous, destructive, demoralizing, and undermining of the finest people in the country. You will soon see a change in any boy who starts smoking. You will see him go down and down and down.

Then, in addition to the coffee break, we have the cocktail hour, which I am sorry to say is now rather common in circles of society and business. Con-

ventions now held all over this country are preceded by cocktail hours, both among young people and older adults. We constantly read where liquor sales are up. Whenever I read this I realize that this is the sign of eventually more alcoholics and that many more individuals are approaching alcoholism.

It is a state law now for the state to sell and distribute liquor. They claim that they are making a considerable profit out of it, but that profit is very expensive to the individual, to society, to the state and federal government. It is estimated that it costs many times more the amount realized in profit to fight crime and take care of the losses sustained by alcoholism—the serious accidents, trouble, loss of property, broken homes, lives, etc. Families are broken up. Men become bankrupt in temporal affairs as well as spiritual. Moral standards are disregarded, and crimes are committed. Profit? There is no profit in the sale of liquor, except a bookkeeping profit. It is very expensive to the individual, to the state, and to society.

Now to the alcoholic: There is hope for you. You can get help, and you can rehabilitate yourself and be free from this dreaded curse of alcohol, but you should seek help. We are glad to help you; society is glad to help you. You must seek divine strength and help from God your Father. You can be free from alcohol. Many men and women have been able to quit, and you should seek all the guidance and help you can find. There is a chance for you even yet.

Now to the individuals who are approaching alcoholism: There is great hope for you, too. The way to avoid becoming an alcoholic is to quit drinking *now*, not just taper off. Yes, we know it will be difficult; but with help and desire on your part and the determination not to go the rest of the way and become an alcoholic, you can stop. You will stop if you can really understand and be honest with yourself and resolve to stop now while you can. There is only one sure way not to become an alcoholic, and that is total abstinence as taught by this Church. The Word of Wisdom was given to us long before men ever thought of the evils. Every alcoholic will tell you that he never realized himself that he would become an alcoholic. He would never have taken that first drink, socially or otherwise, if he had known. It is not popular to take the first drink. It is actually dangerous. If you can only realize that if and when you take your first drink you are probably on your way to approaching alcoholism or on the road to becoming an alcoholic. Therefore, young people, middle-aged people, and older people, refrain from your first drink. That is the safest and the surest way of avoiding the course of sorrow, disgrace, sadness, sickness, and

even death that goes with alcoholism.

Now may I relate a true story to you, although it is difficult for me because it still lingers as a very sad memory. Time will not permit me to give you all the details, but I sincerely hope and pray that it will impress the approaching alcoholics and the alcoholics themselves and all others so that you will never start to drink.

As a boy I was living in a small country town. I had a very choice boyfriend, whom we shall now call Jack. He and I went through school together. His parents knew my parents; his grandparents knew my grandparents. We sat in many classes together year after year. We played on the same basketball team. Both of us were guards. Jack was a fine athlete. He had the finest physique that I have ever seen in a basketball suit. He was a handsome boy with big, clear, dark-brown eyes; black, wavy hair; a schoolgirl complexion; beautiful, white, even teeth; a brilliant mind; and a fine disposition. Jack was a good boy. I thought a lot of Jack, and I believe he thought a lot of me.

Finally school was over and we parted. I went to one section of the state to teach school, and a year later he joined me. Neither of us was married at that time. We stayed at the same place with a wonderful judge. We slept together in the same bed. Yes, he was a very close boyfriend and pal. However, it was during that year, I recall, that Jack began a little social drinking at parties. He did not think much of it. We never thought he would become an alcoholic. He never gave it a thought. Springtime came, and I was married. The day after our marriage we went on to the University of California at Berkeley to school. My wife had been a teacher in the same school with my friend Jack, and she knew him very well also. The same spring that we went to California, Jack went to Colorado. I heard nothing from him for a long time. Then I learned indirectly that he was married, and then I learned later that he was divorced. Then I learned that he was drinking heavily and was an alcoholic.

Years passed, probably twenty. I had not seen my friend during those years. One night, not so long ago, my wife and I drove to my business office here in Salt Lake City. I parked my car in front of the office and right in front of a water fountain that was on the corner. My wife waited in the car while I went upstairs to sign some letters and checks. When I came back to the car, two men were standing by the water fountain. My wife had been watching these two men. They were both very drunk. When I went to get into my car, my wife asked me to look at the two men. I did, but I could not recognize either one of them. She had been watching them for some time,

and then she said to me, "Look at that man. Could that be Jack?"

I did not think so at first because his hair was now snow-white, not with wisdom and maturity, because he was a comparatively young man; but it was white with sorrow, trouble, sin, and mistakes. His eyes were not clear, beautiful brown eyes anymore, but now they were red and bloodshot. His teeth were not white and even, but now they were yellow, decayed, and some were missing. His schoolgirl complexion was gone. He was dressed in only a T-shirt, a pair of slacks, moc-casins, and no hat. I watched him; still I could not believe it was my friend Jack. Then two or three of his movements brought some memories back to my mind, and I thought possibly it was Jack. So I stepped up to him and said, "Hello, Jack." (I wish I could call him by his right name right now because I enjoyed calling him by his name. I thought so much of him as my pal.)

Then he turned and looked at me and said, "Who the heck are you?" Only he did not use "heck."

I looked at him and asked, "Don't you know me?" And he answered and said that he did not know me. Now I fully realized what liquor had done to my friend.

I said to him, "Are you Jack so and so?" He said, "Yes." When I told him who I was, he threw his arms around my neck and started to cry, and I cried with him. The other man who was with him started down the street, and I was glad to see him go because now we could have Jack in our car and talk to him.

I asked him where he stayed and where he lived, but he did not want to tell me. I asked whether he needed some money and clothes, and he said he did. I pleaded with him not to drink the next day but to come to my business office and I would help him find a job and take him to a doctor and get him some clothes. Then he cried again and said, "Will you help me?" He needed help so badly.

Later we left him where he told us to drive him. I gave him a little money, hoping that he would not spend it for liquor, but I should have known better. The next day he came to my office, but he came very drunk. I talked to him at great length, and I persuaded him to go with me to the alcoholic rehabilitation center, which was then located on Second South (you in Salt Lake City know where that is), right above a beer parlor. We met the director of that center and talked to him for a while, and I thought, "Oh, how cruel can we be to those men." Jack agreed to stay there and not leave. I called him every day. If I did not call him, he would call me. He was already making progress now. He did not even want to

leave that rehabilitation center. He did not dare to leave because in order to get out of there he had to come down some stairs and pass this beer parlor. So he stayed there day and night, week after week. I did go to see him nearly every day, or he would call me. Whenever I would go out of town, which was often—nearly every weekend—Jack would call me and tell me to hurry back and to remember to pray for him, and he would pray for me. Yes, he was making great progress.

His wife had divorced him. He had lost everything but that old T-shirt, those dirty slacks, and moccasins. He had lost his wife, his son, his daughter, his business, and his health. Weeks passed, and he continued to make progress. He did not take a drink. Finally I sent word to his wife that he was making great progress. She did not believe me, and I could not blame her. However, I asked her not to close the door, but she wanted to wait and see because she had already had so much trouble, sadness, and disappointment.

Months passed and he continued to make progress, not a drink in all that time. Later, he was made manager of that alcoholic rehabilitation center, so he could help others that came there just like he was.

To alcoholics and approaching alcoholics, I wish you could have gone to that center and seen them bring in sick men, ruined men, sad men. I have not the ability nor the strength to tell you the things that I saw in that center with those men who had been ruined by liquor. I think I hated liquor more than I had ever done before in my life because I could see what it had done to my pal.

One night I came to see him as I promised. It was not late, but he had gone to his room. They usually kept their doors open, and his door was open. It was a very modest room as you can imagine. Just a cot, a chair, and a dresser. As I looked into his room, as his door was open and his lights were off, I saw my friend on his knees by his bed in prayer because he realized that he needed to ask God for strength. Then and there I knew he was making greater progress than I realized. There is a divine spark in every man's soul that never wholly goes out. After weeks and months he was strong enough to leave that center. Right here I am glad to tell you that through the help of the Church, and particularly with the understanding, help, and approval of President David O. McKay, that alcoholic rehabilitation center was moved away from that beer parlor. It was moved to a decent place, and another center in this city was prepared for women.

I was not going to mention this, President McKay, but I believe I will. The credit of the Alcoholics Anony-

mous was not very good. They needed \$160,000 to build them a new center here and one in Ogden and one in Provo and one for women here in this city. We did not think it was fair to ask the Church to give that as a grant, so we asked them to loan it to us. I do not know whether they ever expected it back or not, but President McKay was willing to help those poor men. I am glad to tell you that that \$160,000 loaned by the Church, an interest-bearing note—mortgages on those places, signed by a lot of men in this state—has now been reduced to about \$66,000.

Oh, the great blessing this has been to these sad, down-and-out men who come there.

Later my friend felt strong enough to go to his home in California. I again corresponded with his wife and asked



her to meet his train and judge for herself the improvement that he had made. She did not want to do it, but I knew that she always loved my pal, but he had caused her so much trouble. Anyway, she agreed to meet him with her son and her daughter. I bade him good-bye here in Salt Lake City. His wife and his children did meet him and drove him to the community where he lived, not far from Los Angeles. He rented a room in an apartment house not far from where they lived. It so happened that I was going to be in that area of Long Beach to attend a stake conference and dedicate a meetinghouse. I told him and his wife that I would be there. They had not remarried yet, but they had talked some about it because she now found that he had quit his drinking. When I came to that meeting I was thrilled to see in the congregation that morning my friend, his wife, his son, and his daughter. Oh, they looked so

good! I told the people that I had some very dear friends sitting in the congregation and I would like to have them stand. They knew whom I meant, and they stood. The people did not know their background, and I thought it would be all right. When they stood I was proud of them. I now saw a different man than the one I saw on the corner by that water fountain. After the services were over, we met, exchanged greetings, and I went on my way and they went on their way.

Two or three days later I received a letter from my friend Jack. Oh, it was a wonderful letter, stating that he thought that he had conquered the habit that had ruined his life and the lives of his loved ones. He told me that he had made his peace with God and he hoped that he could make up to his family the things of which he had robbed them. Then he said, "I have so much to do and so little time in which to do it." Those were his exact words.

The day after I received his letter, the telephone rang and his wife was on the phone. She asked, "Have you heard about Jack?" And I thought for a moment, "Oh, I wonder if he has started drinking again." I told her that I had not heard anything about him since I left there and since I received the letter from him. Then she told me that they had not seen him the day before nor that morning; so the owner of the apartment went to his room, unlocked the door, and found my friend dead in bed. He had died of a heart attack in his sleep. He had abused his body shamefully for those many years. But I was glad it was not the other side of the question. I was glad that she was not telling me that he had started drinking again. He told me that he thought he had made his peace with God and his family. I do not know whether he had, but I know he tried.

Alcoholics, you can quit. We pray for you approaching alcoholics to stop now while you can. To all others, shun this dreaded curse as you would a disease.

May God give strength to these alcoholics, hope and faith, and above all, the desire to forsake this cursed disease.

To the approaching alcoholics, may God bless you that you will have the strength to stop now while you can.

To youth and others, in your social hours and cocktail hours refrain completely. Total abstinence is your only guarantee. There is no other way.

Yes, we may declare war against liquor; we may declare war against disease. I am proud that the Alcoholics Anonymous teaches and practices prayer and seeking divine guidance to give them strength to overcome this dreaded disease. There is no other way. Spirituality is as essential to a man's soul as vitamins are to his body. Facing this somewhat weary and insecure

world, the only thing that you will have to fortify you in time of need and trouble is the spiritual strength that you may be able to store up. If we do not have that spiritual strength, we may not be able to stand the test nor live under the stress of the times.

I bear testimony to you alcoholics that God lives, that he will answer your prayers because he is your Father,

that he will help and bless those who sincerely repent and seek his divine blessing. Every night I ask God to strengthen the alcoholics and prevent others from becoming alcoholics because I have seen what it did to one of the finest boys who ever lived. I humbly pray God to bless these men and give them the strength, in the name of Jesus Christ. Amen.

Friday Morning Session, October 1, 1965

This Pearl Beyond Price

Delbert L. Stapley

Of the Council of the Twelve

● Brothers and sisters, we are tremendously blessed by the presence of our beloved President David O. McKay and his dear wife, who is also here with him. President McKay always brings light and spirit into any assembly where he is present. An evidence of this is the masterful sermon he gave us this morning. We should ponder it in our hearts because the instruction and counsel are good. I humbly pray that the remarks I make will not detract from his splendid message.

During the earthly mission of Jesus Christ, he often employed the parable method of teaching his disciples and others who sought after him. Parables were used by Christ to convey a moral or spiritual truth. His parables were based upon real scenes or events such as occur in nature and human life. They are fundamental stories, true to life situations, employing given circumstances or facts of one's experience and have a vigorous moral and religious application. The parables of Jesus were provokingly adapted to challenge the understanding of his hearers.

Let us consider the following parable:

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45-46.)

This parable is most significant and meaningful; to appreciate its purpose is to understand the message. The desire of the merchantman dealing in pearls is to find the most priceless one of all. Therefore, he earnestly seeks and may travel extensively to world markets before he discovers the fabulous jewel which measures up to his expectations in standards of quality, value, and iridescent beauty. Having found the pearl of great price, his joy and happiness is not complete until the gem becomes his personal property. To satisfy that desire, according to the parable, the merchant was willing to

sacrifice all he had for ownership of the goodly pearl.

Allegorically the Savior likens the kingdom of heaven unto the merchantman seeking goodly pearls, signifying that the true pearl of great price is God's kingdom which, for man to be happy and exalted, he must diligently seek.

This parable accords with the Savior's teaching upon the Mount when he admonished:

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.)

When we relate the parable of the goodly pearls and the challenge of our Lord to seek first the kingdom of God, we receive a more comprehensive understanding of the parable dealing with the pearl of great price. Pearls have always held a high place among gems, and merchants have been active and diligent in seeking the largest and richest to be had. Unlike the man in the parable of the hidden treasure, who, with little or no effort on his part, found concealed in a field a precious treasure of great worth, the merchant devoted his whole energy to the quest for goodly pearls; to find and secure the best was his greatest ambition and business.

When finally he beheld the pearl that excelled all others, he gladly sold all his other gems. Indeed, he sacrificed all that he had in gems and other possessions and purchased the pearl of great price. Seekers after truth may acquire much that is good and desirable but not find the greatest truth of all, the truth that shall save them and bring about their eternal exaltation and glory. Yet, if they seek persistently and with right intent and are really in quest of pearls of truth and righteousness and not imitations or substitutes, they shall find, for the Holy Ghost, which is the Spirit of truth, shall guide them. (See James E. Talmage, *Jesus the Christ*, pp. 293-294.)

Saul of Tarsus, while on his way to Damascus to persecute the Saints, found en route the pearl of great price by the revelation of Jesus Christ. Few are favored as Saul—who later became Paul the Apostle—with a heavenly manifestation to change their ways from evil purpose to the ways of righteousness.

Every soul earnestly and honestly seeking the pearl of great price is entitled to the Holy Ghost to aid him or her in that quest.

Two significant gifts of the Holy Ghost are the spirit of inspiration and revelation; and also a function of the Holy Ghost is to bear witness of the Father and the Son. By the gift of that power, the honest investigator can learn and know the eternal truths of the kingdom of God with certainty of soul conviction. If an individual fails to yield to the enlightenment of the Holy Ghost, then the Spirit departs from him, and he is left to his own resources to struggle alone with his problems.

Men who by search and research discover the truths of the kingdom of heaven may have to abandon many of their cherished traditions and even their theories of imperfect philosophy and science if they would possess the pearl of great price, God's kingdom, which, with its standards, principles, ideals, and holy ordinances is the gospel plan of life, salvation, exaltation, and glory.

The Apostle Paul as Saul of Tarsus, steeped as he was in the traditions of his people and the Sanhedrin, had this same choice to make. Importantly and wisely he chose to follow Christ, which he did with a dedication to duty that earned for him the title of the great Apostle to the Gentiles. He was esteemed and honored by his associates and the Saints. The Apostle Paul is a worthy example to all who find the pearl of great price. As he completely changed his life, so others must have the courage to change their way of life to the new life, the true gospel that Christ offers.

We understand that in this parable of the merchantman and the goodly pearls, as in that of the hidden treasure, the price of possession is one's all. No individual can become a citizen of the kingdom of God by partial surrender of his earlier allegiances. He must renounce everything foreign to the kingdom, or he can never be numbered therein.

If he willingly sacrifices all that he has, he shall find that he has enough. The cost of the hidden treasure and of the goodly pearl is not a fixed amount alike for all; it is all one has, and the poorest may come into enduring possession. His all is a sufficient purchase price. (See Talmage, *op. cit.*, p. 294.)

It is clearly seen that the key to finding the pearl of great price is to

earnestly seek for light and truth as found in the gospel of Christ. The Lord has said: "Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; . . ." (D&C 88:63.)

In Christ's Sermon on the Mount he taught: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

Moroni, an ancient American prophet, bidding farewell to his brethren and to the gentiles, bore his witness to having seen Jesus and of talking with him face to face, and then admonished:

"And now, I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be and abide in you forever." (Ether 12:41.)

Lehi, an early American prophet, counseled:

"For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost, as well in these times as in times of old, and as well in times of old as in times to come; wherefore, the course of the Lord is one eternal round." (1 Nephi 10:19.)

It behooves many people to change their place of residence and maybe travel far to find the pearl of great price, and yet others may find it in their communities or nearby. Men and women must sincerely put their heart and soul into seeking the true gospel found in God's earthly kingdom. They can so live as to tune in on the spiritual channel activated by the Holy Ghost and obtain by prayer its companionship to guide them into all truth from God.

What should men and women look for to distinguish the kingdom of heaven, the goodly pearl, from all other churches? There are many facets to this goodly pearl. These facets are principles, standards, ordinances, and covenants. The scriptures also provide colorful facets of the goodly pearl. Limited time prevents a full discussion of these items. The following few comments must suffice.

Under principles we can include the following: (1) free agency, as mentioned by President David O. McKay, (2) faith in God and his Beloved Son Jesus Christ, (3) sincere and sorrowing repentance for sins committed and refraining from being guilty of them again, (4) the Word of Wisdom, the Lord's law of health, which he gave as a principle with promise. (D&C 89.)

Under standards are: (1) chastity, virtue, and moral cleanliness; (2) integrity which includes honesty, sincerity of purpose, truthfulness, and

uprightness; (3) to further emphasize standards, I quote in part the thirteenth article of our faith:

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

Under the heading of ordinances we include: (1) baptism by immersion for the remission of sins, (2) the laying on of hands for both confirmation and bestowing the gift of the Holy Ghost, (3) the bestowal of the Holy Priesthood of God by the laying on of hands, (4) ordinances in the temple of God, which include the endowment and eternal marriage ceremonies and vicarious work for the dead.

Under covenants: (1) The gospel of our Lord Jesus Christ is a covenant between God and his people. (2) When baptized by an authorized servant of God, we covenant to do God's will and to obey his commandments. (3) By partaking of the Sacrament we renew all covenants entered into with the Lord and pledge ourselves to take upon us the name of his Son, to always remember him and keep his commandments. (4) There is an oath and covenant which belongs to the priesthood wherein men receiving this holy power pledge themselves faithfully to keep all the commandments of God and to magnify their callings in the priesthood, which is God's gift of his power and authority unto them. (5) In connection with all ordinances pertaining to the temples of our God, men and women accept covenants and obligations which relate to the endowment and to the eternity of the marriage and family relationship. All these doctrines and more are necessary and vital to the salvation, exaltation, and eternal happiness of God's children.

The final facet of the pearl of great price for consideration is the scriptures referred to by the Latter-day Saints as "the four standard works," which include the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. If all the books in the world were destroyed except the four standard works of the Church, man would have the foundation of principles and moral and spiritual values to reestablish his civilization and rise again to lofty achievements and happiness.

The Bible is listed first among the four standard works of the Church and is accepted by all Christian people.

The Book of Mormon records that Lehi, the first prophet of the Nephite nation, was counseled by the Lord that before his family and others departed the land of Jerusalem to the Americas, they must obtain a copy of the book of the Lord, so that, said he, ". . . we may preserve unto our children the language of our fathers;

"And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, which have been delivered unto them by the Spirit and power of God, since the world began, even down unto this present time." (1 Nephi 3: 19-20.)

With this record in their possession they were able to establish an enlightened and a prosperous civilization in the early Americas.

The Book of Mormon is largely a record of a branch of the house of Israel, the covenant people of the Lord, who came to the Americas about six hundred years before Christ. It is a companion book to the Bible to convince both Jew and gentile that Jesus is the Christ.

The Doctrine and Covenants contains revelations given by the Lord mainly to the Prophet Joseph Smith.

The Pearl of Great Price—the title of the fourth named standard work—is taken from Christ's parable we are considering. The book contains the writings of the great prophets Moses and Abraham, also the twenty-fourth chapter of Matthew as revealed to the Prophet Joseph Smith. These writings are the word of God representing the goodly pearl so precious for mankind to study prayerfully and to know. The book also has the Joseph Smith testimony and the Articles of Faith.

Jesus counseled: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.)

Moroni, the last Nephite prophet, in his farewell message gave a marvelous testimony to the truth of the Book of Mormon to all who read it with a sincere desire to know the truth:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

The Lord through the Prophet Joseph Smith challenged those reading the Doctrine and Covenants to:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (D&C 1: 37.)

All things pertaining to the kingdom of God are important for us to know. Our eternal happiness depends upon abiding the Lord's gospel plan. It is man's obligation to seek and to find this pearl of great price and then have the courage of faith and conviction to accept and to obey the gospel of the kingdom.

Tens of thousands of people in The Church of Jesus Christ of Latter-day Saints have met this challenge unflinchingly because they sought and found the truth and had the courage of their convictions to accept it in full faithfulness. That many men and women today are truly searching for the pearl of great price is evidenced by the large attendance of people to the religious exhibits at the New York World's Fair. I should like to share with you a few statements of people visiting the church pavilion at the World's Fair. These few favorable comments can be multiplied many, manyfold and are from people of different faiths who are earnestly and honestly searching for the pearl of great price:

It was quite an eye opener. I was completely unaware of this faith. I would like to learn more.

I am very interested in your religion since going through the exhibit.

Found it extremely interesting, have seen nothing equal to it as far as religion is concerned.

Mormon literalism is perhaps the closest thing to original Christianity on earth today.

I think I have found the answer to my questions. Thank you.

I love the way you stay with the teachings of Christ.

It was a highly enlightening experience. I would like to know more about it to make a decision.

Words seem too inadequate to express the depth and beauty I see in your religion.

It was truly wonderful, and I am very impressed. I am considering looking into this religion more.

This is the word of the Lord and his prophet.

I have strong feelings that this is true—what has been said here, I seem to remember I lived before.

I was soul searching when I first saw the pavilion. I have since become a member of this Mormon Church.

I know this is the word of the Lord. I am grateful to you for this pavilion which meant my conversion to the Church.

These comments are interesting and challenging to both church members and nonmembers alike. It should give all of us a real pride of belonging to the Church we testify to the world in all sincerity and solemnity as being the only true Church of Christ on earth today. Although church members have in the gospel the pearl of great price, yet complacency, inactivity, failure to keep the commandments will never save them. We must be doers of the word and not hearers only. Where much is given, much is expected. If we are true to the faith of our Lord, God will prosper his work and kingdom. The kingdom of God is the only hope of the world for under-

standing and peace. The menacing conflicts and threat of more and greater conflicts but presages the holocausts to follow. Man's ways are failing. Perhaps it is time for God's ways to take over now that all else seemingly is falling apart. The world needs the pearl of great price, which is God's kingdom, and it needs it today as never before.

Now brothers and sisters, may God

bless and enlighten the earnest seekers for truth with faith to believe and with courage to accept when the truth is presented to them. We are the custodians of these great principles and truths. We have a tremendous responsibility of sharing what the Lord has revealed to us with our fellowmen. May we be true to this trust, I humbly pray in the name of Jesus Christ. Amen.

The Laws of Man and of God

Alvin R. Dyer

Assistant to the Council of the Twelve

● As we once again assemble in this historic building in the presence of the prophets of God, both departed and living, as we feel the surging faith of the Saints, we say to ourselves, Here is the peace that transcends all things. Here is found the true understanding. There is an ancient proverb that describes the opposite: "He loveth transgression that loveth strife; and he that exalteth his gate seeketh destruction." (Prov. 18:19.)

As we listened to the words of President McKay this morning, we were reminded of the influence that a good man can have upon another. Being in his near presence recently brought to mind a verse that I have often associated with him.

"I saw him once, he stood a moment there,

He spoke a word that laid his spirit bare.

He grasped my hand then passed beyond my ken

But what I was I shall not be again."

(Author unknown.)

There are two particular declarations in the Articles of Faith of The Church of Jesus Christ of Latter-day Saints that pertain to man's national conduct and spiritual behavior. Obedience to the mandates of the law referred to in one of the declarations and the spiritual instructions of the other provide for man his greatest opportunity for success, happiness, and real personal progress.

I refer first to the twelfth article: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

Governmental agencies, both local and national, report the astonishing annual increases in crime and other flagrant violations of law and order. These violations, both individually and mass committed, have reached the point now where they affect the lives and security of every individual, if not directly, then indirectly. It is obvious that the causes of law violations stem

from man's unwillingness to heed certain laws which he does not find compatible with the way he seeks to live. Few men break every law, and for that matter few men keep every law. The decaying drift in the modern man's way of life can perhaps be traced to the usurped right to live by the laws that he feels are good laws for him, rejecting and often violating the ones that he personally feels are bad laws.

Charles E. Whittaker, associate justice of the United States Supreme Court, now retired, makes this significant statement concerning conditions in America, and what is said of America in this regard may be rightly true in other lands where constituted law exists for the protection of the people. Says he:

"Obey the good laws, but breach the bad ones." Who is to be the umpire that will determine which are good and which are bad? Does not that cliché invite men to violate the laws they do not like? If we allow men to obey only the laws they like, will we not be trading ordered liberty for chaos? Though we have, as we justifiably and proudly boast, a Government of laws and not of men, we must recognize that even this virtue can be lost, and that no man is protected by the law unless all are equally bound by and required to obey it. No man will be secure in his just rights if power is given to, or held to exist in, the Government to prefer some over others. Would not such a concept make a mockery of the constitutional doctrine of 'equal protection of the laws'?"

As a parallel to this, and with greater significance, I refer secondly to the other article pertaining to spiritual laws by which man may attain perfection in that kind of ordered, righteous existence extending to eternal life, as a continuance of premortal and mortal existence: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and im-

portant things pertaining to the Kingdom of God." (Ninth article of faith.)

In the wise words of Paul the Apostle, we learn of a distinction between the laws of God and the laws of men. For the wisdom of God, ordained before the world was, is hidden unto man as man, as also are the things that God has prepared for man after mortal existence. Said Paul:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: . . .

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2:7-8, 13.)

It is self-evident that from the beginning of man's placement into an earth-life existence, he has necessarily been under reliance upon God for direction. Thus, emanating from the center of all intelligence, from the presence or throne of God the Father, there has come unto man by revelation, which is the divine means of communication between God and man, the wisdom of the eternities pertaining to man's earth-life existence and his destiny.

An ancient prophet declared how this enlightenment would come unto man when he said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Unfortunately, however, man is not willing to accept all of the revelations from God. And often, as we have observed with regard to physical or natural laws, man assumes a position of selection as to which of the laws of God he will obey. Indicating how man from the beginning has tampered with and changed the laws of God to suit his own condition, Zwingli, the Swiss reformer, made this statement in Zurich in 1523, and it is as true today as then. Said he:

"From the remotest times God has made known His will to the human race. . . . This word is clear in and of itself; but by human additions and teachings it has, for years and especially in our time, been troubled and befogged, so that the greater part of these who are called Christians, know less of nothing than of the divine will, but know only an imagined worship and mistaken holiness based on externals alone." (Cited in James L. Barker, *The Protestors of Christendom*, p. 182.)

Continuous revelations from God unto his servants the prophets in every dispensation of mortal time, and especially in our own day and times, is essential in preserving the purity of divine communications. The observed mutations that men have made with

the divine laws that God has revealed for the salvation of mankind can be rectified only as God reinstitutes them. A people without this divine contact with God the Father or people who fail in obedience to divine communication from such contact cannot claim rightfully the distinction of belonging to his Church and kingdom.

May we paraphrase the words of Associate Justice Whittaker given in behalf of the laws of the land, but with application to the revelations from God. If men obeyed only the laws of God which they like, what would be the end? Would this not be trading the way to perfection for that of a watered-down existence that would portray men as living without purpose?

The ancient prophet Moroni, whose statue stands on the spire of the temple adjacent to this building, spoke of the expediency of revelation in this manner:

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?" (Mormon 9:7-9.)

In a revelation given to Joseph Smith at Kirtland, Ohio, in June 1833, the Lord explains why certain ones who even had been ordained were not chosen. Said he: "They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." (D&C 95:6.)

Similarly, those who are of the children of the light, having been made partakers of the revelations from God, but who fail in obedience to them, walk in darkness at noonday.

An example of revelation from God concerns parents' responsibility to teach their children to walk uprightly before God and man. Anciently a prophet of God declared, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) A full interpretation of this scripture implies righteousness on the part of the parents and a teaching of their way unto the children. In our own day and time, presaging a great need in the safeguarding of the lives of our children and the righteous stabilization of the family unit, which is the core of any civilization, the Lord has reinstituted this divine communication unto parents, for said he:

" . . . I have commanded you to bring up your children in light and truth." (D&C 93:40.)

Speaking then of the disorder and the confusion that would come through the failure to heed this commandment of the Lord, he continued in these verses which were directed to an associate through the Prophet Joseph Smith:

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house." (*Ibid.*, 93:42-43.)

To the hundreds of thousands of Latter-day Saint families who are obedient to this divine counsel, there is evolving order out of chaos in their family lives, righteous purpose out of lack of direction, a greater appreciation for each individual, which is pleasing unto God, and a greater sense of coordinated values, which builds personal strength, inducing a power of restraint against superficial things. Truly the righteous, well-ordered home, if the leaders of nations could accept it, is the panacea for their most serious problems. Here is God, if we all will but accept it, communicating with his children and pointing the way.

In a letter recently received from the executive secretary of one of the large Christian denominations in America who upon request had been sent a complete digest of the Family Home Evening program of this Church as it has been printed, this was said: "The Family Home Evening program of the Mormon Church has lifted and inspired us."

Other revelations from God have been given and are continually being given unto the prophets, and by obedience to them, without screening or deleting those that seem unfavorable to us, we can find the answers and develop the power to fulfill our earth-life purpose.

To have a prophet of God in our midst, with the opportunity to follow his counsel and direction as he is inspired of God, is a compelling force. I remember, as a boy, attending a priesthood meeting with my father. I sat close by with my hand in his most of the meeting, especially since the speaker, Apostle James E. Talmage, spoke of the perils and deceptions of the last days which would try the faith of the members. One of the men in the meeting stood and asked Brother Talmage the question: "What will be the best thing for us to do in that day?" I shall never forget his answer.

"My brother, see that you follow the counsel and direction of the prophet,

for he is God's representative upon the earth, and he will know."

I bear my testimony unto you that God has revealed his mind and will unto man in our own modern day, restoring divine laws, by obedience to which man can attain salvation and exaltation; that since the heralding of this last and greatest dispensation of

the gospel of Jesus Christ by Joseph Smith unto this very minute, living prophets have been in communication with God for the salvation of the human race and have presided over his Church and kingdom here upon the earth for this purpose. And this testimony I bear in the name of Jesus Christ. Amen.

Making Our Calling and Election Sure

Marion G. Romney

Of the Council of the Twelve

● Brethren and sisters: I stand before you today in deep humility. The words I intend to speak will have little meaning unless they are impressed upon our souls by the power of the Holy Spirit. I sincerely invite you to join with me in praying that they will be so impressed.

The theme I have in mind to discuss is "Making One's Calling and Election Sure." To do this one must receive a divine witness that he will inherit eternal life. The supreme objective of men who understand God, their relationship to him, and his designs for them is to gain eternal life. This is as it should be, for eternal life "... is the greatest of all the gifts of God." (D&C 14:7.) To bring men to eternal life is God's "work and glory." To this end he conceives, brings into being, directs, and uses all his creations. (Moses 1:38-39.)

Eternal life is the quality of life which God himself enjoys. The gospel plan, authored by the Father and put into operation by the atonement of Jesus Christ, brings eternal life within the reach of every man. The Lord gave this assurance when he said, "... if you keep my commandments and endure to the end you shall have eternal life..." (D&C 14:7.)

The fullness of eternal life is not attainable in mortality, but the peace which is its harbinger and which comes as a result of making one's calling and election sure is attainable in this life. The Lord has promised that "... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (Ibid., 59:23.)

I think the peace here referred to is implicit in the Prophet's statement, "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men." (DHC, 6, 555.)

I also think it is implicit in this statement of the late Apostle Alonzo A. Hinkley which he wrote in a letter to the First Presidency after he had been advised by his physician that his illness would be fatal: "I assure

you I am not deeply disturbed over the final results. I am reconciled and I reach my hands to take what my Father has for me, be it life or death....

"As to the future, I have no misgivings. It is inviting and glorious, and I sense rather clearly what it means to be saved by the redeeming blood of Jesus Christ and to be exalted by his power and be with him ever more." (The Deseret News Church Section, March 27, 1949, p. 24.)

Now I come directly to my theme: I take my text from Second Peter, and as he did, I direct my remarks "... to them that have obtained like precious faith with us..." (2 Peter 1:1.)

Peter, having put the Saints in remembrance of gospel fundamentals, admonished them to "... give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (Ibid., 1:10.)

By making their calling and election sure, the Saints were to gain entrance "... into the everlasting kingdom of our Lord and Saviour Jesus Christ." To this fact Peter bore powerful witness. He reviewed his experience on the Mount of Transfiguration with James and John, where, he says, they heard the voice of "... God the Father..." declare of Jesus, "This is my beloved Son, in whom I am well pleased." Then by way of instruction that such an experience did not of itself make one's calling and election sure, he added, "We have also a more sure word of prophecy;..." (Ibid., 1:11, 17, 19.)

Speaking on Sunday, the 14th of May, 1843, the Prophet Joseph Smith took this statement of Peter for his text. From the Prophet's sermon I quote:

"Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy. . . . Now wherein could they have a more sure word of prophecy than to hear the

voice of God saying, This is my beloved Son, etc." Answering his own question, the Prophet continued, "Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation."

Then speaking directly to his listeners, the Prophet continued:

"... I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy. . . ." (DHC, 5, 388-389.)

A week later, May 21, 1843, the Prophet preached another sermon on the same text, from which I quote:

"We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken," he said, "how much more those of the present generation!" And then in conclusion, "It is one thing to be on the mount and hear the excellent voice, etc., etc., and another to hear the voice declare to you. You have a part and lot in that kingdom." (Ibid., 5, 403.)

These two sermons were given by the Prophet just thirteen months before his martyrdom. Four years earlier, however, he had thus instructed the Twelve: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, . . ." (Ibid., 3, 380.)

In the 88th section of the Doctrine

and Covenants is recorded a revelation in which the Lord, addressing some of the early Saints in Ohio, said: "... I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

"This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;" (D&C 88:3-4.)

I should think that every faithful Latter-day Saint "... would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God." (DHC, 5, 388.)

As I read the sacred records, I find recorded experiences of men in all dispensations who have had this sure anchor to their souls, this peace in their hearts.

Lehi's grandson Enos so hungered after righteousness that he cried unto the Lord until "... there came a voice unto [him from heaven] saying: Enos, thy sins are forgiven thee, and thou shalt be blessed." Years later he revealed the nature of this promised blessing when he wrote:

"... I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father." (Enos 5, 27.)

To Alma the Lord said: "Thou art my servant; and I covenant with thee that thou shalt have eternal life; ..." (Mosiah 26:20.)

To his twelve Nephite disciples the Master said: "What is it that ye desire of me, after that I am gone to the Father?

"And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom."

"And he said unto them: Blessed are ye because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest." (3 Nephi 28:1-3.)

As Moroni labored in solitude, abridging the Jaredite record, he received from the Lord this comforting assurance: "... thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father." (Ether 12:37.)

Paul in his second epistle to Timothy wrote: "... I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: ..." (2 Tim. 4:6-8.)

In this dispensation many have received like assurances. In the spring of 1839, while the Prophet Joseph and his associates were languishing in Liberty Jail, Heber C. Kimball labored against great odds caring for the Saints and striving to free the brethren. On the 6th of April he wrote:

"My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to my mind, and the Spirit said unto me, 'write,' which I did by taking a piece of paper and writing on my knee as follows: ..."

This is what he wrote as dictated by the Lord:

"Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast a respect to the words of mine anointed, even from

the least to the greatest of them; *therefore thy name is written in heaven, no more to be blotted out for ever.* ..." (Orson F. Whitney, *Life of Heber C. Kimball*, 1888 ed., p. 253. Italics added.)

To the Prophet Joseph Smith the Lord said: "... I am the Lord thy God and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D&C 132:49. Italics added.)

Now in conclusion, I give you my own witness. I know that God our Father lives, that we are, as Paul said, his offspring. I know that we dwell in his presence in pre-earth life and that we shall continue to live beyond the grave. I know that we may return into his presence, if we meet his terms. I know that while we are here in mortality there is a means of communication between him and us. I know it is possible for men to so live that they may hear his voice and know his words and that to receive "the Holy Spirit of promise" while here in mortality is possible. And so, in the words of the Prophet Joseph, "... I ... exhort you to go on and continue to call upon God until [by the more sure word of prophecy] you make your calling and election sure for yourselves, ..." (DHC, 5, 389.)

In the name of Jesus Christ. Amen.

Friday Afternoon Session, October 1, 1965

Keeping God's Laws vs The Burden of Sin

President A. Theodore Tuttle
Of the First Council of the Seventy

● I would like to visit with the young people of the Church this afternoon. I would like to relate several experiences that have made a deep impression on my life.

One of them occurred nearly thirty-five years ago down in Manti in a testimony meeting when I was twelve years of age. Several of us boys were to be ordained deacons in the Aaronic Priesthood. We were called to the front of the chapel where we stood as our names were presented. Then, after the sustaining vote, we were asked to sit on the stand. During the testimony meeting which followed, I remember that my grandpa Beal bore his testimony. As was his usual custom, he came up to the front of the congregation and spoke. I remember only one part of his testimony, but it made an indelible impression on my memory. As he turned to us young boys, he

pointed his finger at us and said: "Young men, I want you to remember—and never to forget—that when you are ordained to the Aaronic Priesthood as deacons, you will hold more power in your little finger than the king of England, because those who ordain you will have the authority direct from God."

I did not realize at the time the magnitude of what he said, but through the years I have reflected on it many times. I have come to realize that by virtue of the priesthood which we hold, we do have more power to save ourselves and ultimately others than any earthly ruler, for power to move oneself or others toward exaltation comes only from God—from whence this priesthood comes. Our obligation as young people is to honor the priesthood and maintain the high standards of the Church.

Our friends can help us do that, and we can help our friends. One of my friends told me his experience. He said: "When I was growing up in our town my friend and I used to hear lots of the boys swearing and taking the name of the Lord in vain. This offended us. Our parents had taught us not to swear. We knew that we should not take the name of the Lord in vain. One day as we were talking about this, my friend and I promised each other—we made a covenant—that we would never take the name of the Lord in vain. During the intervening years, each of us kept the vow which we had made."

"A few years later," he said, "I moved away from our home town to a farm in another valley. It was there that I met head on with trouble. We were hauling hay one hot summer day and had taken a break for lunch. After we unhitched the horses, my father sent me down to the well with a gallon jug to bring back some cool water. I mounted one of our work horses and loped down to the well. After filling the jug I put my finger through the handle, threw the jug over the back of the horse, and tried to jump up on its back. But before I could get completely on the horse, he wheeled around and started off on a trot back to the hayrack, jogging me on his back. There I was, half on and half off, bouncing along on the bony withers of that horse. My finger was so twisted it was about to break with the weight of that jug of water. I tried to jerk on the reins to stop the horse with the other hand, but he would not stop."

Then my friend continued, "With everything going all wrong I got so angry that I swore at the horse and took the name of the Lord in vain. At the very moment I did this, I realized what I had done. A great wave of guilt swept over me because I had broken my covenant with my friend. But worse, I knew that I had offended the Lord, and I had failed to be true to the standard I knew. As I finally managed to fall off of the horse, I kneeled immediately—right there in the stubble of the field—and asked the Lord to forgive me. I vowed again, this time with repentant fervor, that I would never again break the pledge which my friend and I had made about swearing."

And he said, "I never have."

As young people, we oftentimes think it's hard to live the standards of the Church because they are so high. It is true that no church on earth has higher standards than The Church of Jesus Christ of Latter-day Saints—you'd expect that to be so, wouldn't you? Would the true Church of Christ have lower standards than a man-made church? Because our standards are so high—so different from the standards of the world—we tend to feel that it

is difficult, if not impossible, to live them. But it is not nearly so hard to live the standards as not to live them.

This was impressed upon me some years ago as I interviewed a young girl of seventeen or eighteen years of age. She said: "I have broken all of the Ten Commandments, except the sixth one, and lots of other laws besides." During the course of the interview, which, incidentally, was conducted behind bars, she confessed ashamedly some of the sins which she had committed. Near the close of the interview she pulled up the sleeve of her sweater and pointed to the telltale puncture wounds left by a hypodermic needle. "Those aren't mosquito bites," she said pathetically. I asked her if she had found happiness in the type of life she had lived. As she shook her head negatively, tears began to fill her eyes. She buried her head in her arms and sobs literally racked her body. As I watched her suffer, helpless at the moment to bring much comfort, I thought of the statement of Alma, made in the Book of Mormon: "Behold, I say unto you, wickedness never was happiness." (Alma 41:10.)

I have thought since of the statement Cecil B. DeMille made at the beginning of the film *The Ten Commandments*. Most of you have seen it. You will recall how, at the beginning of the motion picture, he walked through those large curtains and came onto the stage to give a short introduction to the film. As I remember he said something like this: "The history of mankind teaches us that we cannot break God's laws, rather we break ourselves against them."

I thought of this girl behind bars—she had not broken God's laws at all, but rather had broken herself against

them, and so it is with anyone who tries to violate the laws which God has given to us for our own happiness. They are for us, and when we violate them, we suffer spiritually, physically, and emotionally. Remember, oh youth, it's not nearly so hard to live the commandments as not to live them.

The burden of keeping the commandments of the Lord is light compared to the burden of sin which we carry when we violate the commandments of God. The Savior said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

May you, the youth of this Church, remember, as my grandpa Beal impressed upon us deacons that day, that there is more authority in the priesthood of God than in the hand of any monarch that ever lived. While you'll find it the greatest challenge in life to be true to the high standards which you know—as did my friend who repented of swearing at his horse—you'll find it easier, I promise you, to keep the commandments of God than not to keep them. You needn't carry the heavy burden of sin if you will carry his burden, for the Lord has said, "Come unto me, . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (*Idem.*)

I bear you my humble witness that God lives, that Jesus is the Christ, that President David O. McKay is the prophet and mouthpiece of the Lord on the earth today, in the name of Jesus Christ. Amen.

Select Associates Living Our Standards

Eldred G. Smith

Patriarch to the Church

●With the help of the Lord and an interest in your faith and prayers, I would like to continue a little thought along the same line that Brother Tuttle has been talking to us, and which we have heard also from President Joseph Fielding Smith today.

I think our young people in the Church, right down inside, all have a desire to get married in the temple, to live the laws, and to receive the blessings of the Church. As I have talked with many of these young people, I have learned a little rule that I have offered to them. Those who would like to receive the blessings of the gospel, the blessings of exaltation, I suggest that if they would follow this little rule, it would be almost automatic that

they would in proper time have the opportunity of going to the temple and receiving the sealing blessings. Of course any such rule would have the prerequisite that you live the law yourself, of which we have heard today, that you live all the law of the gospel, keep the commandments of the Lord, that you yourself would be worthy.

Many girls worry about the opportunity of marrying in the temple. With young men, I think it is their responsibility to find the young lady and take her to the temple. With the young lady it is a little bit different. She has to accept an invitation. She doesn't have the responsibility of leadership, and so she has to wait for

an invitation. Most young ladies have a way of getting an invitation, and we don't seem to object to that. But to these young ladies I would suggest that they follow this little rule, and to the young men it would be just the other side of the coin. I would say to the young ladies, first, you don't have to worry about the boys if you will make sure that all of your girl friends with whom you closely associate are living the standards of the Church.

I have young people come to me from all parts of the world where we have membership, and they will often say, "In our area there aren't very many members of the Church." And they say, "We don't have the opportunity of finding companions who are members of the Church."

Membership in the Church isn't the main requirement in this case. The main requirement is that they live the standards of the Church, and we have heard today some principles regarding the standards of the Church, the high ideals which the Church sets for righteous and clean living, and there are many people in the world who are not members of the Church who are living good lives. You find these people to associate with, if you can't find good members of the Church; but at any rate, whether they are members or not, associate with those who are living the standards of the Church.

If we were to isolate ourselves from those who are not members of the Church, we would be depriving ourselves of opportunities of teaching the gospel to many who are worthy and who are seeking the gospel. So this gives us an opportunity of doing missionary work with those who are not members and who are good, clean, young people. If one of your friends starts practices we don't approve of, you teach her better. If she accepts your teaching, you will have made a lifelong friend. If she does not accept your teaching, you will not have made an enemy, but you will have won her respect.

Let's follow this rule and analyze how it works out. I say to the young men, they should associate with young men who are living the standards of the Church. If a young woman is associating with a group of her girl friends who are living the standards of the Church, it will be automatic that young men who are living the standards of the Church will become her associates. And if there is one girl in the group who is not living the standards of the Church, then she will introduce to her girl friends young men who are not living the standards of the Church. A young man always wants to date the loveliest girls in his acquaintance. Then, through the girl friend who is not living the church standards come the boys who are not

living the church standards.

Then if you make dates with a young man who is not living the standards of the Church, the young men who are living the standards will say to themselves, "Well, if she goes out with that fellow, I don't want to have anything to do with her." Then you wonder why you don't get opportunities to date with the nicer boys.

When a young man starts looking for a companion for life, he doesn't want a girl just as good as he is; he wants one who is just a little bit better, and he usually gets her. Ask most married men if that isn't just about right. So the young man won't look for the girl who is just his level in this group to become his companion. He will try to select the finest, loveliest, cleanest girl in that group that he can get, and if you are one of the better girls in that group, you are likely to be his target.

I had a woman come to me who had been married out of the Church against counsel and then divorced, and then she came to me with her problems, and goodness knows she needed help. When I started to describe to her the type of man she should have married, she said to me, "Where do you find such pious men?" I asked her what kind of young girls she associated with before she was married, what percentage of her girl friends lived the standards of the Church or kept the Word of Wisdom; and she said, "Well, about fifty or seventy-five percent of my girl friends did not even live the Word of Wisdom." There was the answer.

I said, "How did you expect to find

a young man who would be eligible to take you to the temple?"

I have had many experiences talking with young ladies who were mixed up with an undesirable boy friend who could not take her to the temple, and in every case I have found that she has become acquainted with this undesirable boy friend through a girl friend who was not living the standards of the Church.

We have heard the expression "Birds of a feather flock together."

You select those with whom you associate, those who are living the standards of the Church, and of course that requires that you live the standards of the Church; and by that process in the natural course of events, you will have the privilege of marriage in the temple for time and all eternity.

Continue the activities in the auxiliaries; that is why we have auxiliaries, the MIA and Sunday School, to give our people an opportunity of associating together so that they may have associates who are living the standards of the Church—so that when the time comes and they are ready, they may go to the house of the Lord to be sealed for time and eternity and open the door of opportunity of receiving the blessings of exaltation in the celestial kingdom.

I want to bear witness that this is the true gospel of Jesus Christ, the way by which we may obtain these blessings of exaltation, that this is his Church upon the earth, and that David O. McKay is his prophet and our President of his Church on the earth—the kingdom of God. I bear you this testimony in the name of Jesus Christ. Amen.

Our Lord and Master

Alma Sonne

Assistant to the Council of the Twelve

● My brethren and sisters: I have been impressed as you have by the proceedings of this conference, and I was particularly impressed by the wonderful sermon delivered here this morning by President David O. McKay. I hope the Latter-day Saints will remember that sermon and will cherish it as long as they live.

I quote from Psalm nineteen:

"The heavens declare the glory of God; and the firmament sheweth his handiwork.

"Day unto day uttereth speech, and night unto night sheweth knowledge.

"There is no speech nor language, where their voice is not heard." (Psalm 19:1-3.)

The testimony of nature is strong and convincing regarding the existence of an overruling Providence. One need

but look into the sky and see the sun, the moon, and the stars and observe their regularity as they glide through space. I have always been impressed with the majesty of the universe. We see enough of it to be profoundly touched by its grandeur and vastness.

There is no confusion in nature. Every one of its manifestations is a solemn declaration of a supreme power, a supreme knowledge, and a supreme design. It is not the result of chance, for the Creator is the source of intelligence and order. And intelligence is his glory, and it operates perfectly and is in harmony with established law. I see all this, and I am sustained by an "unfaltering trust."

I look around me, and I see the green fields, the flowers, the trees, and the shrubbery, and in the autumn,

I see the earth illuminated with red and gold before nature goes to rest. I witness God's handiwork. It bears the mark of a superior intelligence which is beyond my meager comprehension. I can conscientiously conclude that there is a divine plan which provides for man's future when and where mortality ends. I can join with the prophets and seers in the revelations from God and accept them as God's commandments. I am not a stranger, wandering aimlessly without purpose. I am a child of God, and I see evidences of his existence all around me. In other words, I believe in God. I do not serve and worship him blindly. I trust him. He hears and answers my prayers. He sustains me in emergencies and comes to my rescue in times of need.

I realize that a mastermind has planned and made tangible all these things. They are gifts from him to his children. The Lord has given them freely regardless of their obedience. It is a manifestation of his love for his sons and daughters.

How are the gifts received? Some receive them with thanksgiving, some with scorn, and some deny the existence of the giver. Others fail to recognize and identify this giver. They "knew him not" (John 1:10), for they are absorbed in materialistic aspirations so characteristic of our day.

I read St. John's testimony regarding this giver and creator of all things.

"In the beginning was the Word, and the Word was with God, and the Word was God.

"All things were made by him; and without him was not any thing made that was made.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (*Ibid.*, 1:1, 3, 14.)

The above quotation answers the question: Who is the Creator? Paul the Apostle is even more explicit in his letter to the Colossians. In speaking of Jesus, he says: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, . . ." (Col. 1:16.)

Jesus, therefore, becomes the greatest benefactor of the human race. There is no one with whom he can be compared. He gave his life that we might live and enjoy the blessings of eternity. He offered the plan by which we may enter his kingdom and receive the exaltation promised to the faithful.

Those who deny his place in the eternal program of things are victims of deception and darkness. If Jesus Christ is not the Creator and Savior, the New Testament is fiction and not history, and the testimonies of Mat-

thew, Mark, Luke, and John are figments of the imagination—false and unfounded. The same can be said of Peter's positive and fervent testimony regarding the man he called Lord and Master, and of the restored Gospel and the divine calling of Joseph Smith the prophet of the latter days.

But they were not mistaken. All of them, without exception, gave their testimonies as eyewitnesses. We may deny him and fail to recognize his preeminence in nature and in a world of strife, contention, and corruption, but he is a reality. Millions of men have assailed him, and millions are indifferent to him, but he cannot be expelled. He cannot be eliminated by the sophistries of intellectuals or the bigotry of the ignorant. His name and his works of righteousness are secure on the pages of history. He came with a message of peace and goodwill. His program is the only thing that will end war and bloodshed. I hope we will remember that. He demonstrated his love for humanity, a love that knew no bounds and a devotion that has no parallel.

On this very day, in the blaze of the twentieth century since his birth, we need him more than ever. Nations and individuals need to be comforted by something outside and above the avarice and greed of men. All the world is in search of peace. International councils are in session in an attempt to avoid war. So far as the casual observer can see, no headway has been made. We are still groping in the darkness.

Members of the true Church are aware that Jesus Christ is the Creator

of heaven and earth and is the way to peace on earth and goodwill to men. They marvel at the beauty of his creations, and they accept his divine leadership and agree with Paul the Apostle that Jesus is also the author of the plan of life and salvation. "Mormonism" declares to all the world that Jesus Christ lived upon the earth in the meridian of time; that he preached the Sermon on the Mount to a small group of friends and followers who had gathered on a mountainside to hear him; that he performed many mighty miracles; that he was born of the virgin Mary; that he was crucified on the cross by his enemies who were inspired by disgruntled religious leaders of his day; that he arose the third day from a borrowed grave where he was buried; and finally that he is the Son of God, the Messiah, about whom the prophets of Israel spoke.

"Mormonism" also declares that he chose twelve apostles to be his representatives and witnesses, that he commissioned them to preach the gospel of the kingdom which he had taught them during his three years of ministry among them. And that same gospel was restored to earth through the Prophet Joseph Smith. This restored gospel makes life in all of its aspects worth living. It gives beauty, significance, and purpose to man's sojourn in mortality and fills him with courage and conviction and satisfies his spiritual longings.

May we live the gospel. May we introduce it into our lives, and may we not forget to remember that Jesus Christ is the Creator and Ruler of all things, I pray in his name. Amen.

Women and the Priesthood

William J. Critchlow, Jr.

Assistant to the Council of the Twelve

● A good sister in the Church sent me a lengthy letter—a sort of diatribe. I would call it—on the subject of priesthood. "Why is it," she asked, "that so many preachers cannot tell us what it [priesthood] is? . . . Please tell me something of its substance—its contents, etc. Describe it [meaning, I take it, What does it look like?] Why can't I have it?" And then, by inference, Why am I a woman?

Answering her, I wrote:
Dear Sister . . .

I don't know.

Sincerely your brother,
Wm. J. Critchlow, Jr.
My reply was obviously too brief and too curt; the page looked almost naked, so I added a line to lengthen it a bit:

Dear Sister . . .

I do not know.

I'm not supposed to know.

Sincerely your brother,

Wm. J. Critchlow, Jr.

And then, to give it a little body, I added this postscript:

When He whose business priesthood is wants the sisters to have it, he will let his prophet know, and until then there is nothing we can do about it.

I still didn't have the heart to mail it. What I finally did mail matched her letter space for space, and page for page, with paragraphs to boot. It probably did not satisfy her questions, but it did at least satisfy a principle called courtesy.

If time permitted I would read to

you the full text of the sister's letter. You will, I think, be able to fairly well surmise the nature of its content by the nature of my reply.

This is my reply: (edited and supplemented for this talk)

Dear Sister

I do not know; the "substance" of priesthood and the forces that operate to produce its power are presently incomprehensible to me. I've never seen them, nor heard them, nor smelled them, nor tasted them, nor touched them, but at times, officiating in the ordinances thereof, they have touched me. Neither do I comprehend the substance of faith, "the substance of things hoped for, the evidence of things not seen" (Heb. 11:1), nor can I explain the forces that operated when the Brother of Jared's faith removed the mountain Zerin. (Ether 12:30.)

The power of faith and the power of God are twin-kindred, godly powers. No man has ever achieved in his mortal state the status of a god, acquiring all of our Father's knowledge, wisdom, and powers—Jesus not excepted. He came in the flesh endowed with godly powers and by those powers laid down his life and then took it up again. The "substance" of the priesthood power employed in his resurrection or the "contents" of the power of faith that moved the mountain Zerin I simply do not understand, and it does not embarrass me to say I do not know.

And I'm not supposed to know—this I believe. God has purposely veiled some things in secrecy. The "substance" of priesthood is presently veiled knowledge. Even so, God has not denied men the right to use it. Similarly, he has not denied man the right to use that other great power we call electricity. Who knows what that great power actually is? Scientists cannot tell you its "substance." They have never seen it, nor heard it, nor smelled it, nor tasted it, and they have so much respect for it that they avoid the risk of handling it unpreparedly. Carelessness around electric power lines can be suddenly lethal, yet for its many beneficent uses you and I are most grateful.

Miracles are a product of priesthood power. Who knows the "substance" of a miracle? Who understands the forces that operate when the sick are healed? Did anyone with mortal eyes see the forces that Jesus employed when he transformed water into wine? Mortal men, even those who honor their priesthood, do not know the "substance" of a miracle, nor do some who treat their priesthood lightly fully realize that carelessness with priesthood power can be slowly lethal, producing a lingering, withering, spiritual death. The man who works with priesthood power or the man who works with electrical power—neither of them

has the right to handle either power unpreparedly, unworthily. Some men "... do not learn this one lesson—" "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D&C 121:35-36.)

I wish I knew

Why the man is I and the woman is you;

Why I am gentile and my neighbor is Jew;

Why some have lovely white-skin faces—others born in colored races;

Why some are sound in body and mind—others deformed and some born blind;

Why some live but a moment or so—others for years before they go;

Why some were born when our Lord held sway—others held for this latter day;

Why? I wish I knew.

No mortal man, regardless of his place and state of birth, is born with a memory of his heavenly home. God planned it that way purposely. And "Eye hath not seen [purposely], nor ear heard [purposely], neither [has] entered into the heart of man" [purposely] a knowledge of his future home, "which God hath prepared for them that love him." (1 Cor. 2:9.) Jesus said, "In my Father's house are many mansions." (John 14:2.) The Prophet Joseph Smith called them "kingdoms." In which of these kingdoms or subdivisions thereof did he go to prepare a place for you? Describe your mansion, if you can. Of what substance is it made? Tell me about its contents. Tell me how God hears and answers your prayers. Tell me how my body after death, its remains blown to the four corners of the world, will be restored in the resurrection process, without the loss of a single hair. Surely God has denied his children here on earth some knowledge of things that were, and things that are, and things to be—purposely. And again, it does not embarrass me to say there are some things I do not know.

"... when the Lord shall come, he shall reveal all things—

"Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof—

"Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven." (D&C 101:32-34.) In the meantime we must live by faith.

But this I do know: Priesthood is the power of God, presently and pur-

posely denied to women for reasons which he has not revealed. And when he whose business priesthood is wants the sisters to hold it, he will let his prophet know; and until then there is nothing we can do about it. And until the Lord or his prophet speaks, don't ever, Sister, make a pretense to priesthood power, and never simulate a priesthood ordinance.

Did women by their own first choice choose to be partners with God in his creative processes? Faced with an alternative—partnership or priesthood—did you, Sister, pass up priesthood?

Did women by their own free choice choose to be the family heart rather than the family head? Scripturally "the husband is the head of the wife," (Eph. 5:23) and he is the family priest and spokesman. Did God, however, in his infinite wisdom purposely make mother the family heart, blessing her with subtle power to sway the head?

"There is a center in every home

From which all joys must start.

Where is that center?

It is in the mother's heart."

God, choosing woman to be his partner in the creative process, tucked away somewhere in her bosom a spark of his divine love, which later, at the time of motherhood, glows to brilliancy in every mother's heart.

A poet sensed this seemingly divine gift of devotion when he wrote:

"... I feel that, in the Heavens above,

The angels, whispering to one another,

Can find, among their burning terms of love,

None so devotional as that of 'Mother'."

(Edgar Allan Poe, "To My Mother.")

Now, Sister, faced with the alternative family head or family heart, did you turn down the head? Faced again with a choice between mother's love or priesthood authority, did you pass up authority?

Possibly some other considerations influenced you to be woman rather than man. I've listed a few suggestions. Now, which in this list of womanly virtues might possibly have influenced your choice—if and when, of course, you had a choice? At the head of the list I have placed:

"Motherhood—co-creator with God. "Architects and builders of all humanity" our mothers are.

"Mother's love—that very special kind for children—a spark of his divine love for his spirit children.

"The family heart—with subtle powers to sway the head.

"The teacher—if little children pray, give mother the credit. "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6.)

"The dietician—lovingly concerned with the family health.

The cook—employing her daughters in the art.

The nurse—whose loving, tender care a man can never match.

The expediter—lovingly supervising children's chores and study.

The provoker—kindly provoking the husband to good works. (By Joseph Smith, "Minutes of Organization and Proceedings of the Female Relief Society of Nauvoo," March 17, 1842.)

The psychiatrist—principally for her husband, for whom she is the receptacle of all his cares and most of his ill humor. Somewhere it is written that "the virtues of the mothers shall be visited on their children as well as the sins of the fathers."

The "helpmeet"—"Men undertake the doing and women the being. Man does, woman is."

All of these virtues and functions label the mother the homemaker. God labeled the father the provider or breadwinner when he made him the family head.

Now seriously, Sister, were you given a choice—as of right now, or perhaps a choice sometime in the dim pre-mortal past—between homemaker or breadwinner, would you, or did you at some time, choose to be the homemaker, choosing motherhood over fatherhood?

Fathers, bearing the priesthood, are entitled to inspiration, but not all of them get it.

Mothers, God's creation partners, are endowed with intuition, and they all seem to have it.

Intuition and inspiration are also twin, kindred powers. Intuition is innate. Inspiration is acquired. Women are not denied inspiration. Did God favor them by adding to their precious virtues the extra gift of intuition? Could your awareness of this special gift possibly have been a factor in your choice to be a woman?

God made man the father, the head, the spokesman, the priest to rule over the family clan.

He made woman the mother, the heart, the helpmeet, a partner with him in his creation plan.

He made man rugged, strong—the builder, provider, protector of the family living places.

He made woman gentle, fair—the homemaker, lovemaker, peace-maker, endowed with heavenly graces.

God made both to be happy in their respective places.

If God made man "a little lower than the angels," (Ps. 8:5) he must then have made man very angels.

Does the lack of priesthood handicap you in teaching children in the home or in the priesthood auxiliaries? Does the loss of priesthood bar you from fellowshiping with sisters and priesthood in activities of the Church? Haven't the Relief Society, the

YWMA, and the Primary organizations all prospered without priesthood teachers? Haven't the blessings of the priesthood always been shared with the wives, mothers, and daughters of men who hold and honor their priesthood?

The emancipation of women in this mortal sphere does not yet involve priesthood.

Women in our great nation enjoy civil rights and liberties like men: they can vote and run for public offices like men; they can own property and drive cars like men; they can frequent public places like men; they can work when, where, and if they please like men; they can smoke, curse, and blaspheme the name of God like men; they can eat, drink, and be merry like men; they can cut their hair like men and wear men's clothes. One thing they cannot do as men—they cannot violate the oath and covenant of the priesthood as some men who bear the priesthood do. Maybe you should thank God for that. If that, dear Sister, gives comfort to your soul, then let me disturb your comfort by reminding you that by reason of your temple experience, you do have certain priesthood covenants to keep and to uphold. Had you forgotten them?

Just as that great unseen electrical power flows through wires to bless mankind, so does that great unseen priesthood power flow through ordained men to bless mankind. Can anyone come close enough to its source to actually see and know it?

Unfortunately, some men have and then have turned away denying and repudiating it—even rebelling against the revealed truth. We call them sons of perdition.

The husband is the family head for administrative purposes, solely.

He is first among equals for the sake of order in the family, only.

First among two personalities, husband and wife, is the man. Copartner and equal with him, in the sight of God, is the woman. "... neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.)

Can man achieve exaltation without a woman at his side?

"Let not your heart be troubled, neither let it be afraid." (John 14:27.) May his peace be with you, dear Sister.

Sincerely your brother,
William J. Critchlow, Jr.

If the good sister to whom I mailed this letter is listening in on the air, may I say to her: Please pardon me for publicizing my reply to your letter. You will have observed that I have edited it, adding sentences here and there in the interest of clarity. Will a few others to whom I have read this letter please pardon the repetition.

To all others may I say: Priesthood is the power of God. Only through its saving ordinances can one attain exaltation and eternal life. Priesthood is eternal. Concerning it God has revealed:

"... all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:35-38.)

Surely man cannot receive all that God has, in this mortal world; but if one will honor his priesthood, there is good reason to believe that God will be merciful unto him in time of need, in place of need, according to his need. This I believe, and to this I testify, in the name of Jesus Christ. Amen.

Of Influence on Children in the Home

Richard L. Evans

Of the Council of the Twelve

● President McKay and my beloved brethren and sisters: Most earnestly I pray that the Spirit will give life and light to the words that follow. There would be emptiness in teaching and testifying of eternal truths without that Spirit. All of us would be empty without it.

Recently at a stake conference Dr. Arthur D. Browne quoted from a survey which said that by the time a child is twelve years of age, he will have spent approximately 52,000 hours in his home, besides time for sleep, and in addition to any outside activities—52,000 hours at home by the time he is twelve!

Also cited by the same source was another study which said that out of every hundred hours a child, on an average, spends eighty-three hours at home, sixteen in school, and one in church.

Even conceding a margin of error, or a wide variance from person to person, these are still startling figures—52,000 hours at home, besides time for sleep, by the time a child is twelve!

This being so—or even if it were

only half so—home had better be what it ought to be. Even with more and more take-over of other agencies and activities, and even with more and more intrusion upon privacy, the influence of home—and of those who are or ought to be home—clearly could be counted as the foremost influence. And when we complain of outside influences, of what schools teach or fail to teach, of the social and moral atmosphere of the community, of the wholesome or unwholesome influence of friends, companions, playmates, any or all of which could be desirable or undesirable, still, as parents we had better ask ourselves most searchingly what we are doing toward shaping the lives, the attitudes, the characters of our children in these 52,000 hours that we have, on an average, before the age of twelve—and all the other hours after.

This points most urgently the need for parents to be available, to be alert to all interests, activities, and attitudes, with wholesome common sense and quiet consistency, with love and an example of honesty and honor.

"... A child learns more by imitation than in any other way," said George Sanderlin. "Don't we all? And the persons he imitates most blindly and trustingly are bound to be his parents. . . . Nature has made the relationship between parent and child such that beside it any other training bears a certain artificiality." ("What Children Need from Parents," *Parents Magazine*, August 1947.)

This simply states the simple fact that of all the areas of influence, home is the most important place. God has given parents first responsibility for their families, and indifference or resignation as to any influence that shapes their lives isn't an acceptable fulfillment of this sacred assignment. There must be selection, guidance, direction in all that is permitted to become a part of the lives of children, and society cannot offset the influence of an indifferent or irresponsible home. "When parents cannot control children in the home," said a current source, "it is difficult for the government to control them on the streets." (*Sunshine Magazine*, April 1965.) As parents we must face the fact that we have the first and longest, the most intimate and impressionable opportunity to teach our children—52,000 hours on an average by the time they have turned twelve.

It is in the home that children should first learn love, responsibility, and respect. In the home they should learn the balance of liberty and law, that freedom of which President McKay spoke this morning, along with responsibility, each completely dependent upon the other. And in keeping them in balance, there is no more important essential than self-control.

This extends into every area and activity, inward and outward, personal and public; and the most serious threats of our time are threats against liberty and law. "Our form of government," said Police Chief William A. Parker, "depends on the willingness of people to submit themselves to a rule of law. We can keep adding police until there is an officer for every citizen. But will this leave us with the freedom we desire?" (Chief William A. Parker of the Los Angeles Police Department, *The National Observer*, August 2, 1965.)

"Every man," said John Locke, "must sometime or other be trusted to himself. . . ." (John Locke, *Some Thoughts Concerning Education*.) This is true of young people as they leave for school, for work, for missions, for military service, or into their social activities. Parents cannot go with them. What parents can do, early and prayerfully, is to teach children in the home, almost from the first of these 52,000 waking hours—teach them



morality, cleanliness, reverence, honesty, the basic principles, the commandments, the laws of life.

In a day when laws are publicly flaunted, and when such flaunting is seemingly not only sometimes condoned but even encouraged in some quarters, it is more important than ever to teach our children. If their every whim is satisfied, they may never learn the difference between what is theirs and what is others and may never learn the principle of self-control.

Perhaps on this point we can take some comfort from these lines from Socrates: "From the day your child is born, you must teach him to do without things. Children today love luxury too much. They have terrible manners, flaunt authority, and have no respect for their elders. They no

longer rise when their parents or teachers enter the room. What kind of awful creatures will they be when they grow up?" (Socrates about 399 B.C.) It appears that all the problems are not new. But certainly we have our share.

Another factor contributing to laxity of law is the attempt to rationalize or explain away the commandments; and some of what we see in print comes from some alarming sources, including the suggestion that the commandments, after all, were only given for a particular time and place and that in this enlightened age, mature people can, in a sense, make their own commandments and serve their own convenience and ignore conscience.

"One of the basic tenets of the 'new morality,'" says one such source, "is that the Bible, God's Word, is no longer a binding standard and rule for life and conduct, but that each one can set up his own standards of right and wrong." And we could cite current sources to show that youth are being taught specifically not to be concerned about the moral sins.

But who can set the commandments aside? The answer is: Only God who gave them. And regardless of the views of some so-called modern minds, "there is [still] a law, irrevocably decreed in heaven. . . ." (D&C 130: 20.) There are causes and consequences which no man can set aside.

Interestingly, there is some sentiment on the other side also, from some surprising sources. One of Stanford University's well-known staff members recently said: "Much of what is going on at present . . . gives the impression of being willing to jettison whatever is necessary in order to appeal to the modern mentality. . . . It is not the task of Christians to whittle away their heritage until it is finally palatable to all."

It was never intended that the commandments of God should meet the convenience or the appetites or inclinations of everyone. If we dilute them to this point, they could become meaningless. We have to reach up toward living them, keeping them, reaching toward that perfection of which our Savior spoke.

"There is a great fascination with evil today," wrote a sophisticated writer—one whose words appeared not long ago in a widely circulated popular magazine, writing perhaps from being surfeited with the arrogance and fragrance of evil—"There always has been, but today it takes a funny form. People go around serving notice in one way or another, that, Wow, you may not know it, but I'm a fairly evil person. This is an intriguing frame of mind. . . .

"In fact, the evil that seems to fascinate men most today is violence. . . .

"Well, anyway, what is needed is . . . to raise the banner and come out against the Sin Pad. If it will help at all, I am willing to do that. It is a shocking position, but I will come out now, flatly, against Sin. Right now!"

"I am against Pride, Sloth, Greed, Envy, Lust, Gluttony and Anger! . . . History will absolve me!" (Tom Wolfe, "Down with Sin!" *Saturday Evening Post*, p. 12, June 19, 1965.)

If nature were to violate law as men do, we could not be assured a succession of the seasons, nor a harvest, nor our daily sustenance, nor any order of events.

This is all an indication of the attitudes and atmosphere of the time in which we live and an indication of the reasons why we need, more than ever, emphasis on and responsibility in the home, where there is, or should be, must be, the area of greatest influence.

" . . . I have commanded you to bring up your children in light and truth," said our Father. (D&C 93:40.)

" . . . set in order your own house, . . ." (*Ibid.*, 93:43.)

" . . . I give unto you a commandment, to teach these things freely unto your children, . . ." (Moses 6:58.)

As parents there is no limitation on our responsibility to teach our children, to use all the wise and understanding influence we have to teach them the commandments, to teach them causes and consequences. "You have not done enough," said Dag Hammarskjöld, "you have never done enough, so long as it is still possible that you have something of value to contribute." (*Markings*, p. 158.)

"Do not wait for extraordinary circumstances to do good actions," said Richter, "try to use ordinary situations." (Jean Paul Richter, 1763-1826.)

Let it never be as Emerson sadly observed when he said, "Most of the persons whom I see in my own house I see across a gulf." (*Journals*, V, 324.) Let it never be like that. Let it rather be as Phillips Brooks expressed it: " . . . in the home . . . hearts ought to be nearest and openest to one another." (*Brotherhood in Christ*.)

We would plead with parents and children to draw close to one another in love and confidence, in respect and service and consideration.

We would plead with beloved friends everywhere—and would I could reach them in all the world—to turn from all the wandering ways, to turn homeward, to turn to the truth, the plan, the purpose that God has given. There is no other way to peace and the solving of personal or world problems except through the gospel of the Prince of Peace.

I would leave this witness with you, my beloved friends everywhere, of the personal reality of God and our relationship to him; of the divinity of our Lord and Savior, who redeemed

us from death; of the mission of the prophets from all time past to the present; of the divine calling of President McKay and his predecessors; of the restoration of the gospel, and the need that all of us have for it, and all the world, and there is no other way.

May I share some lines in closing from Joseph Auslander:

"World, O world of muddled men, Seek the Peace of God again:

In the humble faith that kneels,

In the hallowed Word that heals;

In the courage of a tree,

In the rock's integrity;

In the hill that holds the sky,

The star you pull your heart up by;

In the laughter of a child,

Altogether undefiled;

In the hope that answers doubt,

Love that drives the darkness out . . .

Frantic, frightened, foolish men,

Take God by the hand again."³

In Jesus' name. Amen.

³Pamphlet issued by The National Council of Churches for the United Christian Youth Movement, 1961. Reported in "Message of the Week," by Rev. Emanuel A. Peters, *The Rockland County Journal-News*, Nyack, N. Y., September 11, 1965.

⁴Dr. Robert McAlister Brown, professor of religion, Stanford University, preface to new paperback edition of *The Spirit of Protestantism*.

⁵"Hope of the World," *This Week Magazine*, April 14, 1963, p. 2.

Saturday Morning Session, October 2, 1965

A Charter for Youth

Gordon B. Hinckley

Of the Council of the Twelve

● I am aware that I speak to many times more outside this historic building than are here assembled. I seek the inspiration of the Lord that my words may find reception in your hearts.

One of the fascinating and challenging scenes of this season is the procession of millions of young men and women returning to universities. One senses not only their great expectations, but also their fears and frustrations. Others of their age are depressed by the fact that they are being drafted into the armed services to form a vast military reserve while their associates on active duty are involved in an undeclared but nonetheless real and bloody war in a distant and strange land.

No one need be reminded that this is a frustrating time for youth. Many find themselves in rebellion against the practices and institutions of our day. They are sincere in their discontent. They hunger for something better.

They have come to realize that there are values which money cannot buy. They miss the stability of old-fashioned home life; they hunger for a more personal relationship with teachers who might challenge their inquisitive minds. Many are disillusioned over old standards of patriotism and loyalty. Even in the churches too many have found themselves worshipping a dead ritual rather than the Living God. They have hungered for bread and have been given a stone.

Those of you who witnessed or read of the Berkeley riots last spring, and lesser riots at other schools, cannot minimize the seriousness of the plight in which thousands of our young people find themselves.

I cannot agree with much of what

they have done to voice their complaints, but I can agree that many of them deserve something better than they are getting. They are being cheated—by themselves in part—but more so by us their parents, their teachers, their leaders. They are entitled to more, and ours is the obligation to offer it. And so, I should like to speak to those of my own generation and propose in great earnestness a charter for youth based on the gospel which we espouse.

It is a four-point charter. It is a bill of entitlement, setting forth briefly some of those priceless values we owe every young American, and the youth of the world. They are—

1. A home to grow in.
2. An education worth striving for.
3. A land to be proud of.
4. A faith to live by.

I mention first a home to grow in. I recently read an article written by a young man who roamed the Berkeley campus and its environs. His descriptions were clever, but his illustrations were tragic. He told of a girl, a student from an affluent home. Her father was a man of means, an executive of a large corporation, loyal to the company, loyal to his club, loyal to his party, but unwittingly a traitor to his family. Her mother had saved the civic opera, but had lost her children. The daughter, a child of promise, had become entangled in a student revolt, and without an anchor, had quit school, and had drifted to the beatnik crowd, her will-o'-the-wisp satisfactions coming only from nights of revelling and days of rebellion.

Of course, her father mourned and her mother wept. They blamed her, evidently unaware of their own miserable example of parenthood which had done much to bring her to the

tragic circumstances in which she found herself.

As I read that account there passed through my mind the classic statement uttered at this pulpit by President McKay—"No other success can compensate for failure in the home." (General conference, April 1964; The Improvement Era, June 1964, p. 445.)

It is the rightful heritage of every child to be part of a home in which to grow—to grow in love in the family relationship, to grow in appreciation one for another, to grow in understanding of the things of the world, to grow in knowledge of the things of God.

I was recently handed these statistics taken from the county records of one of our Southwest communities. In 1964 in this county of which I speak, there were 5807 marriages and 5419 divorces, almost one divorce for every marriage. Can we expect stability out of instability? Is it any wonder that many of our youth wander in rebellion when they come from homes where there is no evidence of love, where there is a lack of respect one for another, where there is no expression of faith? We hear much these days of the Great Society, and I do not disparage the motives of those who espouse it, but we shall have a great society only as we develop good people, and the source of good people is good homes.

It was said of old, "Except the Lord build the house, they labour in vain that build it: . . ." (Psalm 127:1.)

Our children deserve such a home in which to grow. I am not speaking of the architecture or the furnishings. I am speaking of the quality of our family life. I am grateful that we as a Church have as a basic part of our program the practice of a weekly family home evening. It is a significant thing that in these busy days thousands of families across the world are making an earnest effort to consecrate one evening a week to sing together, to instruct one another in the ways of the Lord, to kneel together in prayer, there to thank the Lord for his mercies and to invoke his blessings upon our lives, our homes, our labors, our land.

I think we little estimate the vast good that will come of this program. I commend it to our people, and I commend it to every parent in the land and say that we stand ready to assist you who may not be of our faith.* We shall be happy to send you suggestions and materials on how to conduct a weekly family home evening, and I do not hesitate to promise you that both you and your children will become increasingly grateful for the observance of this practice. It was

John who declared: "I have no greater joy than to hear that my children walk in truth." (3 John 4.) This will be your blessing.

And it was Isaiah who said: "... all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13.)

We cannot afford to disregard the sacred mandate laid upon us to teach our children, first by the example of our own living, and secondly, by those precepts which, if followed, will bring peace to their lives. Every child is entitled to the blessing of a good home.

I move to the second premise of this charter for youth—an education worth striving for. Time will permit little more than a brief mention of a few observations.

Education has become our largest business. On the basis of economics alone, it is larger than steel, or automobiles, or chemicals. On the basis of its influence upon our society, its impact is incalculable. Its very size, particularly in our universities, has brought into relief its most serious problem—a lack of communication between teacher and student, and a consequent lack of motivation of those who come to be taught.

A recent article in one of our national magazines contained this statement from a college teacher: "... there has hardly been a time, in my experience, when students needed more attention and patient listening to by experienced professors than today. The pity is that so many of us retreat into research, government contracts, and sabbatical travel, leaving counsel and instruction to junior colleagues and graduate assistants. . . . What is needed are fewer books and articles by college professors and more cooperative search by teacher and taught for an authority upon which to base freedom and individuality." (J. Glenn Gray, *Harper's Magazine*, May 1965, p. 59.)

I am aware of the "publish or perish" pressure under which teachers work in some of our universities, but I should like to say to these teachers that your learned monographs will yield little satisfaction as the years pass if you discover that while you published, your students perished.

The great thoughts, the great expressions, the great acts of all time deserve more than cursory criticism. They deserve a sympathetic and an enthusiastic presentation to youth, who in their hearts hunger for ideals and long to look at the stars. Nor is it our responsibility as teachers to destroy the faith of those who come to us; it is our opportunity to recognize and build on that faith. If God be the author of all truth, as we believe, then there can be no conflict between true science, true philosophy, and true religion. And, further, as George Santayana has said,

"It is not wisdom to be only wise. And on the inward vision close the eyes,
But it is wisdom to believe the heart."
(*"O World."*)

Your students deserve more than your knowledge. They deserve and hunger for your inspiration. They want the warm glow of personal relationships. This always has been the hallmark of a great teacher "who is the student's accomplice in learning, rather than his adversary." This is the education worth striving for and the education worth providing.

I move to the next—a land to be proud of. Congress recently passed a law inflicting heavy penalties for the willful destruction of draft cards. That destruction was essentially an act of defiance, but it was most serious as a symptom of a malady that is not likely to be cured by legislation. Patriotism evidently is gone from the hearts of many of our youth.

Perhaps this condition comes of lack of knowledge, a provincialism that knows nothing else and scoffs at what little it knows. Perhaps it comes of ingratitude. This attitude is not new. Joshua, speaking for the Lord, doubtless had in mind this same indifference when he said to a new generation that had not known the trials of the old: "... I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat." (Josh. 24:13.)

Those who have paid in toil and tears for their inheritance have loved the land on which they lived. The forebears of many of those assembled in this Tabernacle today walked the long trail over the prairie and the mountains. In these valleys they grubbed and toiled to wrest a living from the desert. They came to love that for which they labored, and a great patriotism filled their souls.

We shall not build love of country by taking away from our youth the principles which made us strong—thrift, initiative, self-reliance, and an overriding sense of duty to God and to man.

A terrible price has been paid by those who have gone before us, this that we might have the blessings of liberty and peace. I stood not long ago at Valley Forge, where George Washington and his ragged army spent the winter of 1776. As I did so, I thought of a scene from Maxwell Anderson's play in which Washington looks on a little group of his soldiers, shoveling the cold earth over a dead comrade, and says grimly, "This liberty will look easy by and by when nobody dies to get it."

How we need to kindle in the hearts of youth an old-fashioned love of

*Please write: The Church of Jesus Christ of Latter-day Saints, 47 E. So. Temple, Salt Lake City, Utah.

country and a reverence for the land of their birth. But we shall not do it with tawdry political maneuvering and enormous handouts for which nothing is given in return.

Love of country is born of nobler stuff—of the challenge of struggle that makes precious the prize that's earned.

This is a good land, declared by the Lord in the scripture in which we believe to be "... a land ... choice above all other lands" (1 Nephi 2:20), governed under a constitution framed under the inspiration of the Almighty.

"Breathes there the man, with soul so dead,

Who never to himself hath said,

This is my own, my native land!" (Sir Walter Scott, from "The Lay of the Last Minstrel," Canto VI, st. 1.) This is what youth needs—pride of birth, pride of inheritance, pride in the land of which each is a part.

And now the fourth premise of my charter—a faith to live by.

It was said of old that "where there is no vision, the people perish: . . ." (Prov. 29:18.) Vision of what? Vision concerning the things of God, and a stern and unbending adherence to divinely pronounced standards. There is evidence aplenty that young people will respond to the clear call of divine truth, but they are quick to detect and abandon that which has only a form of godliness but denies the power thereof, "teaching for doctrines the commandments of men." (Matt. 15:9; see Joseph Smith 2:19.)

I have sincere respect for my brethren of other faiths, and I know that they are aware of the great problem they face in a dilution of their teachings as some try to make their doctrine more generally acceptable. Dr. Robert McAfee Brown, professor of religion at Stanford, was recently quoted as saying:

"Much of what is going on at present on the Protestant scene gives the impression of being willing to jettison whatever is necessary in order to appeal to the modern mentality. . . ."

"It is not the task of Christians to whittle away their heritage until it is finally palatable to all." (*The Daily Herald* [Provo, Utah], August 12, 1965, p. 13A.)

To this we might add that what is palatable to all is not likely to be satisfying to any, and particularly to a generation of searching, questioning, seeking, probing young men and women.

In all the change about them, they need a constancy of faith in unchanging verities. They need the testimony of their parents and their teachers, of their preachers and their leaders that God our Eternal Father lives and rules over the universe; that Jesus is the Christ, his Only Begotten in the flesh, the Savior of the world; that the

heavens are not sealed; that revelation comes to those appointed of God to receive it; that divine authority is upon the earth.

I know that young men and women will respond to this faith and this challenge. We have nearly twelve thousand of them today serving across the world as missionaries. Their strength is a certain faith. Their cause is the cause of Christ, the Prince of peace. Their declaration is a testimony that God has again spoken from the heavens. Their ministry is in the service of their fellowmen. Their joy, like that of the Master, is in the soul that repenteth.

I have been with them in the muddy back streets of Korea and in the crowded roads of Hong Kong. I have been with them in the towns and cities of America. I have been with them in the great capitals and the quiet villages of Europe. They are the same everywhere, serving for two or more years at their own expense in the cause of the Master and of mankind.

I earnestly hope that if there be any among those who are listening this day at whose door a Mormon missionary may knock, you will welcome him and listen. You will find him to be a young man with a faith to live by and a conviction to share. You will find him to be a happy young man,

alert and lively, unashamed of the gospel of Jesus Christ and with a capacity to explain the reason for the faith that is within him.

And as you learn to know him better, you will discover that he likely grew up in a home where there was love and virtue, patience and prayer; that he was attending school when he left for his mission and hopes to return to sit at the feet of good counselors and able teachers and partake of wisdom and knowledge mixed with faith; that with a great inheritance from forebears who pioneered the wilderness for conscience' sake, he loves the land of which he is a part; and that he carries in his heart a certain quiet conviction of the living reality of God and the Lord Jesus Christ and of the assurance that life is eternal and purposeful.

Would that every young man and woman in the land might be blessed to develop and live under such a charter for youth—that each might have a home in which to grow, an education worth striving for, a land to be proud of, a faith to live by.

We, their parents, their teachers, their leaders, can help them. God help us so to do that we may bless their lives and in so doing bless our own. I humbly pray in the name of Jesus Christ. Amen.

"Ye Are Gods"

Sterling W. Hill

Assistant to the Council of the Twelve

● My brothers and sisters, I appreciate very much this privilege of having a part with you in this great general conference of the Church.

One of the biggest businesses in the world is this business of holding conventions. This week and every week men and women all around the world will be getting together to discuss their problems, exchange ideas, and try to develop more effective techniques for accomplishment. If it is desirable for doctors and lawyers and teachers and farmers to get together to pool their ideas and experiences and then use them to uplift and motivate each other, how much more important such a program should be for us, who labor in this greatest of all enterprises which Jesus referred to as "my Father's business." (Luke 2:49.) This is the business of building character, godliness, and eternal exaltation into human lives. God has said that it is his work and his "... glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) But that is also our work, and it is also our glory, as God has invited each one of us to have

a membership in his firm and to take as great a part as we desire in promoting our own eternal welfare. And what a stimulating idea it is that we may find our greatest employment in that work in which God himself spends his entire time.

One of the chief characteristics of our age is our high standard of accomplishment. We live in the greatest period of enlightenment and progress ever known in the world. No one desiring excitement or wonders or miracles could complain about our age. In super jets we can now fly through the stratosphere faster than sound. In atomic submarines we can live comfortably in the depths of the sea or travel under the polar ice cap. And we are even now flapping our wings for an adventure into space. But next to God himself, the thing that we know less about than anything else in the world is our own individual selves. That great masterpiece of creation which God fashioned in his own image still remains the mystery of the universe.

When someone asks us questions

about science, invention, or history, we can answer them. But if we were asked to write out an analysis of ourselves and tell about our mind and soul qualities, we might not give a very good answer. We could not even explain why it is that we do as we do when we believe as we believe. Or when men are asked about the purpose of life or the origin and destiny of their own souls, they usually become confused and largely remain silent.

Shakespeare's *Macbeth* expressed his philosophy by saying, "Life . . . is a tale told by an idiot, full of sound and fury, signifying nothing." (*Macbeth*, Act V, scene 5.) That is, life didn't mean anything to *Macbeth*, and there are many in our day who share this opinion of life. Hamlet said, "How weary, stale, flat and unprofitable seem to me all the uses of this world! . . . 'tis an unweeded garden, that grows to seed; things rank and gross in nature possess it merely." (*Hamlet*, Act I, scene 2.) And in this country last year, over 20,000 people followed this persuasion and destroyed their own lives.

The old Persian philosopher Omar Khayyám, who was among the wisest men of his day, confessed his own inability to comprehend life by saying,

"I came like Water, and like Wind
I go?

"Into this Universe, and Why not
whence, like Water willy-nilly
flowing;

And out of it, as Wind along the
Waste,
I know not *Whither*, willy-nilly blowing.

"Up from Earth's Centre through the
Seventh Gate

I rose, and on the Throne of Saturn
sat,

And many a Knot unravel'd by the
Road;

But not the Master-knot of Human
Fate.

"There was one Door to which I found
no Key;

There was the Veil through which I
might not see. . . ."

(From "The Rubáiyát,"
st. 28-29, 31-32,

tr. by Edward Fitzgerald.)

Someone has tried to help us understand life by comparing it to a three-act play. The scriptures tell of a long premortal existence, which was our first act. There is a little, short mortality, which is the second act; and then there is an eternal, everlasting third act. And someone has said that if you went into the theater after the first act had been finished and left before the third act began, you might

not understand the play. Frequently life just doesn't make sense, when like *Macbeth* or *Hamlet* or Omar Khayyám we look at it in too limited perspective. How fortunate we are therefore to have God's point of view about life and to know his answers to the great questions. And it has been said that "the Big Three" among the questions of life are these—whence, why, and whither. Because of the particular relationship existing between God and man, they can best be studied together.

Out of the golden age of Greece, we hear Socrates say, "Know thyself." And Jesus gave a companion instruction when he said, ". . . this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) To get a better appreciation for both God and ourselves, we might very profitably go back into the scriptures for a review of our own first act.

The Bible says that God is the literal Father of our spirits, and Jesus Christ was his first-begotten Son. (See Heb. 1:6.) Like Jesus we have all seen God, as we lived with him during that long period of our first estate. Presumably we saw the foundations of this earth being laid and knew that we were going to have the great privilege of living upon it. We were informed at that time that during our second estate we would be added upon with these beautiful, wonderful bodies, without which we could not have a fullness of joy either here or hereafter. We were told that for a few years we would have this miraculous power of procreation, making it possible for us to have children and organize a family, which under the authority of the priesthood would be the basic unit throughout eternity. When given this good news the scripture tells us that ". . . all the sons of God shouted for joy." (Job 38:7.) And I am confident that if we now understood the importance of life as we understood it then, when we walked by sight, we would be willing to crawl on our hands and knees through life for this tremendous privilege which we presently enjoy. But we also knew then that during our second estate it would be necessary for us to learn to walk a little way by faith. It was important in our development that we see good and evil side by side. We needed to be tested and tried with the temptations of mortality and to develop a godly character by the exercise of our own free agency.

Henry Thoreau, an early American philosopher, once said that we should thank God every day of our lives for the privilege of having been born, and then he went on to speculate on the rather unique supposition of what it might have been like if we had not been born, and he pointed out some of the advantages that we would have

missed as a consequence. But the scriptures tell us that one-third of all the spirit children of God never were born and never can be born because they joined the rebellion of Satan and their own evil caused them to fail in their first estate. And yet every spirit child of God hungers for a body. Some unembodied spirits who appeared to Jesus in his day preferred to have the bodies of swine rather than have no bodies at all. But because we successfully passed the requirements of our first estate, we earned the right to continue our progression into this life. From the beginning we have lived under the promise that if we passed the test of faithfulness during our years of mortality, we would graduate into a glorious, everlasting third estate. The third act is where the happy endings are; that is where the rewards are handed out. The third act is where, like the Redeemer himself, we may qualify for a glorious bodily resurrection and have all of the possibilities of eternal progression made available to us. To help us get ready we may prelive our own third act by studying the prophetic pages of the holy scriptures.

I have a relative who practices this interesting forward-looking philosophy. When she reads a novel, she always reads the last chapter first. She wants to know before she starts where she is going to be when she gets through. That is also a pretty good idea for life.

Nothing is more clearly written in the scripture than the fact that the life of Christ did not begin at Bethlehem; neither did it end on Calvary. Jesus said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28.) In his prayer in Gethsemane he said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5.) Jesus was the first-begotten Son of God in the spirit and the only-begotten Son of God in the flesh. (See Heb. 1:6 and John 1:14.) But God is also our eternal Heavenly Father, and it is just as certain that our lives did not begin when we were born; neither will they end when we die. Like our Elder Brother, in the spirit we were also begotten in God's image. We were also endowed with a set of his attributes and made heirs to his glory. And the greatest idea that I know of in the world is God's promise that through our faithfulness we may become even as he is.

But these truths having to do with our own glorious destiny have always been difficult for some people to get into their souls. When Jesus said, "I and my Father are one" (John 10:30), the people took up stones to stone him for blasphemy. They gave their reason by saying, ". . . because that thou,

being a man, makest thyself God." (*Ibid.*, 10:33.) Jesus quoted to them the ancient Psalm in which God pointed out the destiny of his faithful children by saying, "I have said, Ye are gods." (Ps. 82:6.) Then trying to help them to understand, Jesus said, "Is it not written in your law, I said, Ye are gods?"

And said he, "If he [God] called them gods, unto whom the word of God came, and the scripture cannot be broken;

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:34-36.)

We are still having some of this problem in our own day. In our disabilities we downgrade our divine possibilities. Paul said to the Corinthians, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) We can imagine some wonderful things, but we cannot even conceive of that magnificent experience that lies beyond the borders of this life. Certainly the greatest wonders of the future will not be in the improvement of our television or our airplanes; they will be primarily in ourselves. The greater the understanding of our own future, the more effectively we will be able to prepare for it. And why should we call God our Heavenly Father and at the same time fail to believe his promise that the offspring of God may someday become like the parent? The great message of the Church in our own day is that God the Eternal Father has reappeared upon this earth to reestablish among men a belief in the God of Genesis, the God of Mount Sinai, the God of Calvary, and the God of the latter days. The message has been renewed that the second coming of Jesus Christ to the earth is near at hand, and he has also reaffirmed the fact that those who are faithful will be exalted and permitted to rule with him throughout eternity. If we only believe, then all things are possible and we will be able to make the necessary preparation. If the god-like powers of man are so manifest even in his present fallen state, what may be the eternal potential of that great masterpiece which God created in his own image?

The universe is God's handiwork, but man is his son. God placed the gold and silver in the earth, but he endowed his children with his own attributes and made them heirs to his potentialities. And according to his own immutable laws of heredity, the children may hope sometime to become like the parents. We should cling to our inheritance. There is everything in knowing our origin and possible destiny and in constantly reaffirming

them in our lives. Someone once said to his friend, "Who do you think you are?" And he whispered quietly to himself, "I wish I knew."

Someday we will more clearly know who we are. We will understand the great scriptural teaching that God, angels, spirits, and men are all of the same species in different stages of righteousness and development. The scriptures point out that Jesus, the firstborn Son of God, was in "... the brightness of his [the Father's] glory, and the express image of his person, ..." (Heb. 1:3.) But this same great truth also applies to us and will be manifest in our own future.

In singing of man's glory, the inspired Psalmist said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

"Thou madest him to have domin-



ion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:3-6.) Another translation of this line says, "Thou madest him a little while inferior to the angels." (Heb. 2:7, marginal rendering of King James version.) Certainly God must have had a great destiny in mind for us when he promised to give us dominion over the works of his hands and to put all things under our feet. John the Revelator refers to man's divine possibilities by saying that God will make us kings and priests unto him for ever. (See Rev. 1:6.)

Many years ago in speaking of the possibility of the eternal progression of God's children, B. H. Roberts said, "Think for a moment what progress a man makes within the narrow limits of this life. Regard him as he lies in the lap of his mother, a new-born babe! There are eyes, indeed, that may see, but cannot distinguish objects; ears that may hear, but cannot dis-

tinguish sounds; hands as perfectly fashioned as yours or mine, but helpless, withal; feet and limbs, but they are unable to bear the weight of his body, much less walk. There lies a man in embryo, but helpless. And yet, within the span of three score years and ten, by the marvelous working of that wondrous power within, ... what a change may be wrought! From the helpless babe may arise one like Demosthenes, or Cicero, or Pitt, or Burke, or Fox, or Webster, who shall compel listening senates to hear him, and by his master mind dominate their intelligence and their will, and compel them to think in channels that he shall mark out for them. Or from such a babe may come a Nebuchadnezzar, or an Alexander, or a Napoleon, who shall found empires and give direction to the course of history. From such a beginning may come a Lycurgus, a Solon, a Moses, or a Justinian, who shall give constitutions and laws to kingdoms, empires and republics, blessing happy millions unborn in their day, and direct the course of nations along paths of orderly peace and virtuous liberty. From the helpless babe may come a Michelangelo, who, from some crude mass of stone from the mountain side shall work out a heaven-born vision that shall hold the attention of men for generations, and make them wonder at the God-like powers of man that has created an all but living and breathing statue. Or a Mozart, a Beethoven, or a Handel, ... may ... call out from the silence those melodies and the richer harmonies that lift the soul out of its present narrow prison house and give it fellowship for a season with the Gods. Or from that ... babe may arise a master mind who shall seize the helm of the ship of state, and give to a nation course and direction through troublesome times, and anchor it at last in a haven of peace, prosperity and liberty; crown it with honor, too, and give it a proud standing among the nations of the earth; while he, the savior of his country, is followed by the benedictions of his countrymen.

"And all this may be done by a man in [one short] life! Nay, it has been done, between the cradle and the grave. ... Then what may not be done in eternity by one of these God-men? Remove from his path the incident of death; or, better yet, contemplate him as raised from the dead; and give to him in the full splendor of manhood's estate, immortality, endless existence, what may we not hope that he will accomplish? What limits can you venture to fix as marking the boundary of his development, of his progress? ... Why should there be any limits thought of? Grant immortality to man and God for his guide, what is there in the way of intellectual, moral, and spiritual development

that he may not aspire to? If within the short space of mortal life there are men who rise up out of infancy and become masters of the elements of fire and water and earth and air, so that they well-nigh rule them as Gods, what may it not be possible for them to do in a few hundreds or thousands of millions of years? . . . To what heights of power and glory may they not ascend?" (B. H. Roberts, *The Mormon Doctrine of Deity*, 1903, pp. 33-35.)

Certainly one of the greatest concepts of holy scripture is this great truth wherein speaking of our potentiality God himself has proclaimed, "I have said, Ye are gods; and all of you are children of the most High." (Ps. 82:6.)

May God bless our lives that through our understanding, our faith, and our good works we may reach the glorious destiny which he has ordained. For this I humbly pray in the name of Jesus Christ. Amen.

It predicted the betrayal of the Savior, actually mentioning the price to be paid: thirty pieces of silver, and revealed that this money would be used to buy a potter's field.

The prophets also predicted that at his crucifixion the soldiers would divide his clothing among them and explained that his bones would not be broken, but that his body would be pierced so that his blood would be shed, as with a sacrificial lamb.

All these marks of identification of the true Messiah were known in that day. For years they had been familiar to those who read the scriptures.

The Savior was rejected, and the world went back into the oblivion of its traditions.

Great as was this tragedy for the people of that generation, we of today are in danger of making a similar mistake. The Savior will come again in a glorious second advent, and definite signs are given in Holy Writ to presage this event also.

These signs are shown as clearly in scripture as were those of his mortal ministry. They are unmistakable. They are about us today and readily may be seen now.

Will our generation recognize them and wisely give heed to them? Or will these modern signs be rejected with all that they imply as were those of nearly two thousand years ago when the people of that generation failed to identify their Lord?

Let us review some of these modern signs, remembering that there are many more than the often-mentioned wars and rumors of wars and seas heaving themselves beyond their bounds.

The gathering of the Jews to Palestine is one of the most outstanding and significant of all the signs of the times. The Lord said through Jeremiah: "... I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jer. 30:3.) Isaiah indicated that Palestine, long languishing in the grip of the desert, was destined to be turned into a fruitful field in connection with the gathering of the Jews to their homeland.

Have these predictions been fulfilled?

Today the nation of Israel, with a population of two and a half million people, occupies the land which the Lord gave to their fathers. It is a direct fulfillment of prophecy. It is a sign of the near approach of the Lord.

With their return the land has been revitalized. Palestine today is a fruitful field. We who live in England know how fruitful it is, for there we receive its oranges, its grapefruit, and other produce, which are likewise shipped to many parts of the world.

On August 15 of this year, the *London Times* reported that the nation

Their Greatest Tragedy

● We Latter-day Saints believe in the Lord Jesus Christ wholeheartedly and without reservation.

He is the Savior of the world, the Redeemer of all mankind. He is the Son of Almighty God. He is divine.

All power was given to him in heaven and on earth. He is the Creator. He made this planet on which we live and all other heavenly bodies.

As the scriptures say, "All things were made by him; and without him was not any thing made that was made." (John 1:3.)

He became flesh and dwelt among mankind, some of whom beheld his glory, even the glory as of the Only Begotten of the Father, full of grace and truth. His mortal advent was accompanied by much sorrow and suffering, but the greatest tragedy of his coming was that the people generally, and more particularly their leaders, did not—or would not—either recognize or accept him.

His coming was not unexpected.
Quite the contrary.

The people of that day were anxiously looking for their Messiah, whose advent was clearly foretold in the scriptures with which they were well familiar. Particularly were the scribes, the lawyers, the high priests, and the learned members of the Sanhedrin well informed. They knew what the prophets had said about the expected Savior, but these self-centered leaders were so steeped in their traditions that they would not admit what they must have known to be true.

They were so jealous of their own positions that they were not willing to give way to the new King of Israel. This jealousy was so deep and bitter that it bred thoughts of murder in their hearts. They determined to kill him and on many occasions tried to trap him. At last, by the use of false witnesses, they condemned and crucified him.

It was the greatest tragedy of their lives.

Their God came among them, and they would not receive him. When he revealed his true identity, they said he blasphemed. They preferred not to associate him with the scriptures which so unerringly designated him as the Christ, and there were many such scriptures.

Let us briefly review some of the prophecies by which he could have been identified by any open-minded person.

Isaiah gave the first sign when he said: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14.)

And did it not come to pass just as the prophet said?

Was not this virgin birth heralded among the shepherds who watched their flocks that night and by the angelic hosts who sang their hosannas? Did not even the wise men, far away in the East, recognize it? And was not Herod so frightened by it that he killed the little children in an effort to destroy the newborn King?

The scripture was so detailed in describing the coming of the Lord that it predicted the flight into Egypt to escape Herod's wrath, as it also foretold the king's destruction of the little babies in Bethlehem.

It said that Jesus would be reared in the village of Nazareth. It indicated that he would perform many miracles and that he would teach in parables. It forecast his triumphal entry into Jerusalem and said: "Thy King cometh unto thee, meek, and sitting upon an ass, the foal of an ass." (See Zech. 9-9.)

It told of the disbelief with which most of the people would regard him and of their hatred toward him, saying that he would be smitten, despised, and rejected, a man of sorrows and acquainted with grief.

of Israel had awarded contracts for the construction of thirty new cargo ships to be added to its already large and prosperous merchant marine to handle the agricultural exports of this little nation. So productive has Israel become.

The land has blossomed as the rose in fulfillment of prophecy.

But there is another sign closely allied to it which Isaiah said would precede Palestine's renewed fertility.

A sacred book was to come forth before that time—one which was new to the world, one that told of a fallen nation which was destroyed suddenly—a book to be offered in the latter days to a learned man who would reject it, but to be given by divine means to an unlettered man through whom it was to be given to the world.

Isaiah said that the book would be of such spiritual importance that it would cause many to rejoice in the Holy One of Israel. "And in that day," he said, "shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." (Isa. 29:18.) It shall cause the meek to "increase their joy in the Lord. . . ." (*Ibid.*, 29:19.)

Ezekiel spoke of the same book, explaining that it is the sacred record of the descendants of Joseph who was sold into Egypt, and that it would stand side by side with the Bible as a new volume of scripture. (Ezek. 37.)

Where is that book? It is one of the signs of the times.

Not only did the prophets predict its appearance, but Isaiah set a limit on the time of its publication. That time limit was related to the period when fertility would return to Palestine. Isaiah said that the book would come forth first, and then added that in "a very little while . . . Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." (Isa. 29:17.)

The time limit has expired. This new volume of scripture must have come forth before now or Isaiah was not a true prophet, for Palestine is fruitful again.

Where is that book?

Let us consider still another sign: The Apostle Peter taught that before the second coming of Christ there will be a restoration of all things religious, whatsoever " . . . God hath spoken by the mouth of all his holy prophets since the world began," (Acts 3:21.) A new revelation of God was promised for the latter days—restoring the complete gospel to mankind.

The scripture teaches that this restoration would be accompanied by heavenly manifestations, including the ministry of angels. The prophet said that one of these angels must fly from the heavens in the latter days bringing back to earth the everlasting gospel to be preached anew to every nation,

tongue, and people.

His coming is related to the new book of scripture mentioned by both Isaiah and Ezekiel. Has this angel come? Is the book available?

As part of this restoration the prophet also said that Elijah of old must come again to earth shortly before the great and dreadful day of the Lord in another modern revelation of heavenly power. Has Elijah come in this modern assignment? What was the purpose of his coming?

Do we believe the prophets?

Is the Bible true?

If Elijah has come, to whom did he come, and where?

Who saw him?

Who talked with him, and when?

His modern appearance is given as one of the signs of the near approach of the Lord.

The Prophet Daniel also knew of these events. He predicted that in the latter days God would establish his kingdom once more upon the earth, this time never to be destroyed nor given to another people.

Has that prophecy been fulfilled?

Has there been a new and modern



establishment of God's kingdom on earth?

If so, is it related to the restoration of all things formerly revealed through the ancient prophets, as indicated by the Apostle Peter?

How could it be otherwise?

These inspired men spoke of the same thing: God's advance preparation for the second coming of Christ.

Where is that divinely established kingdom of modern times?

Isaiah even tells us where to look for it. He said that in the latter days God would establish his kingdom in the tops of the mountains, and that a temple would be built there in a high place, exalted above the hills, and that people from all nations would flow to it.

Where in a high mountain area has God thus erected his temple as he

built his latter-day kingdom?

Look for it. It is one of the signs of the times.

Will we who live today be willing to accept these signs as we see them, or will we reject them in a spiritual and temporal tragedy like that of nearly two thousand years ago?

Will the marvels of our so-called enlightened age blind us to the events foretold in prophecy or convince us that they are unreal or that they are but myths and superstitions as some already say?

Will mankind once again deny their Lord?

We Latter-day Saints testify that these important signs, telling of the near approach of the second coming of Christ, have taken place and may be examined by any interested person.

The physical restoration of Palestine is a fact that no one can deny. It is part of our current history.

The book destined to precede renewed fertility in the Holy Land is also a reality. It is now in publication. It is the Book of Mormon, the sacred scripture of ancient America. It has taken its place by the side of the Bible as Ezekiel said it would. Let no one ridicule it nor ask if any good can come out of Nazareth. The book is true, and it is here for all to read.

Elijah has made his second appearance, and the results of his work may be seen and examined on every hand. The scripture says that the purpose of his mission was to turn the hearts of the present-day generation to their forefathers. This has been done through a worldwide interest in ancestry on a scale never before known.

Today there are many genealogical libraries and associations in different parts of the world, and literally millions of people of various religious denominations are tracing their ancestry, many of them not knowing why. Each one of them is direct evidence of the present-day ministry of Elijah.

Daniel's prophecy also has been fulfilled.

The Lord's kingdom has been established in the midst of the greatest mountain chain on earth, with headquarters nearly a mile above sea level, here in Salt Lake City.

The temple foreseen in scripture has now been built and is in daily use. The kingdom of God has been re-established on the earth.

As Peter predicted, the time of the restoration of all things revealed by ancient prophets has now come.

The Church of Jesus Christ has been restored with its full organization, headed by prophets and apostles who, as Paul explained, form the foundation of the Church, with Christ himself as the chief cornerstone.

Acceptance of these vivid signs of the times can lead mankind back to God in this day of widespread unbelief.

Ignoring them may bring a tragedy like that of two thousand years ago.

It is true that we are living in a marvelous age of intellectual and scientific development. But this, too, is one of the signs of the times and supports, rather than obscures, the prophecies of which we have spoken.

Let us not misunderstand our situation. Let us not suppose that our own wisdom is so great that we can ignore the handiwork of God.

As truly as that we are in a space age, as truly as that we can fire missiles into orbit, just that truly will the

events spoken of in the scriptures come to pass.

The greatest miracle of the present day is not that we can send a spaceship to photograph the planet Mars.

The greatest miracle is that God has spoken in our time and has appeared in person to modern man, to be seen, and heard, and understood. He has restored his gospel in its fullest detail. This he has done in preparation for the glorious second coming of our Lord and Savior Jesus Christ, in whose holy name we give this as our solemn testimony. Amen.

children what they never had, and a starry-eyed little boy are determined to make the effort.

A year has passed eventually. It is a summer day, and the wind in whirling cones picks up trash and tumbleweeds and dances across the valley. Two fair and well-groomed young men are walking toward the hogan. Father Begay is fixing his wagon, and Mother Begay sits under the gnarled, weathered cedar, weaving her blanket.

"*Yatehee*," they say in greeting as they wipe the sweat from their brows and introduce themselves as missionaries for The Church of Jesus Christ of Latter-day Saints. The Begays have heard about the elders whom they called *gamalii*. They become interested as they listen. From the briefcase comes a little black book, and in spite of the Navajo-English language barrier, John and Mary Begay seemed to understand that the book was a history of their "old people" back for ages. It seemed that the spirit which accompanied the strange mixture of words and signs was like a "familiar spirit." Curiosity, genuine interest, and the pleasing personalities of the teen-age ministers brought about many hours of learning, and then one day it happened. The Begay family members were baptized in the little pond some distance away, and when they had returned to the hogan, the young men laid their hands on their heads and conferred upon each the Holy Ghost. The Begays were members of the far-away Salt Lake City church, in which they now had confidence and a warm feeling of belonging. The missionaries returned frequently and taught them. Sundays, the family drove the wagon to the little branch many miles away to meet with the other Indians who were also joining the Church.

Time moves on. The Mormon elders have moved a trailer house near the school, and Barry attends the seminary they are teaching. It is crowded, but the elders tell the little red men stories about their forebears and teach them honesty and kindness and goodness and of the big, wide world "out there" where Indian children may have all that non-Indian children have. The little Indians have found real friends in the young elders as they learn English, ethics, and doctrine not taught in the secular school.

Barry is ten years old now, husky, laughing, running, and joking. He is summer-herding the sheep. The missionaries have announced a fantastic program. Barry may go to faraway Utah and live in a good home, attend a superior school, and be given advantages not afforded on the reservation. "Unthinkable," his parents feel at first, to send their little boy so far away for so long a time, but the Little-

Saturday Afternoon Session, October 2, 1965

A Changing World for the Barry Begays

Spencer W. Kimball
Of the Council of the Twelve

● My brothers and sisters: I desire today to emphasize our responsibility to the children of Father Lehi. In preface may I present this human drama composed of several acts and a number of scenes.

The time: yesterday, today, and tomorrow. The place: the world. The performers: flesh and blood and spirit people, awakening from the centuries' long sleep of their ancestors.

There he is running like the wind, barefoot, hatless, long hair in flight, in worn overalls and ragged shirt, his face brown, not only by the Arizona sun and wind, but from his parents, themselves brown-skinned. Barry and his little brother and sisters are a lively group, playing around the rock, pole, and dirt hogan. As we approach they scamper to cover in the hogan. Timidly in the doorway he peeks out as we approach. The Begays, sitting on the dirt floor, are eating their meal.

There is a leg of mutton. There is fry bread. There are no spoons nor forks. There is no milk; they have no cow. There is no salad; they have no garden. Their fare is scant.

Barry is seven. His little brother has no clothes on his little brown body. The little sisters have long, full skirts like their mother's, some silver coins sewed to their blouses.

The mother wears a worn, purple, velveteen skirt, reaching nearly to her ankles and a waist of greenish hue. Out here style changes slowly if at all. Her shoes are high-laced ones, her hair in a bob at the back tied with white wool yarn. The father is thin and tall. He wears his curled-up hat even while he eats. They are not demonstrative, but it is evident that pride and affection are in these humble quarters.

A few days pass. It is bright and summery. Barry Begay is herding the

few sheep. There is little fat on their bones, for this pasture is overgrazed and is dry and dusty. The scraggly dog also shows malnutrition. But as he barks and bites hind legs, the woolly animals heed direction. The little boy has a man's responsibility, for there are coyotes and other predatory animals also starving in this barren valley, and the sheep are precious. The lamb furnishes meat for the table; the pelt covers the cold ground in their hogan, being at once rug, chair, bed, cover. The fleece is sold at the trading post or saved to cord and spin and weave into rugs to exchange for flour and cloth and food.

Under the shade of the lone cedar tree, Mother Begay, an expert in her field, sits on the ground and laboriously works into an intricate design the yarns she has dyed in brilliant colors.

A mile away is another hogan and a little farther another and another. There is no school in reach. How wonderful it would be, the loving parents think, if their own little ones could go to school! But how and when? Maybe someday "Washington" would take them to the distant government school. But how could they part from them?

Two years have passed. Nine-year-old Barry may now go to the new government school only three miles away. How they want education for their children! Little Susie can now herd the sheep and drive away the predatory thieves. John Begay hitchhikes up the hungry-looking horses to the light spring wagon; and they all drive to the school near the trading post, the mother and the children sitting on the floor, the father driving. For Barry it will be a long walk, and at times the wind will be merciless, the sun will beat down like a blowtorch, and the snow will be wet and freezing; but loving parents, ambitious to give their

horse family had spent one season in the beet fields up there and glowingly told of that promised land of prosperity and opportunity. Convinced it was for Barry's good, they agreed.

When the time came, all the family went in the wagon to the point of assembly, a day's journey away, and, with few tears but pounding hearts, placed their loved boy on the big bus with about thirty other little Indian boys and girls. They stoically stood like statues until the bus disappeared over the distant horizon. The hogan was a little empty without Barry, but opportunity would come to him. The chaperones on the bus were pleasant and tender, the bus driver was kindly, and their faith in their new Mormon brothers and sisters sustained them.

A few days later the Begays received at the trading post a fat letter from the Smiths, the foster family where Barry had become a loved member, telling the intriguing story of how the bus had been met by interested case workers, former missionaries who loved the Indian people, how he had been shingled by a kindly volunteer barber, bathed and shampooed by other friendly volunteer men, and then had been examined by dentists and doctors and interested and concerned nurses, all of whom freely gave their time without compensation. The letter told then of a loving family driving to their comfortable home far away—how he had immediately found real companionship in a white brother his own age. The letter told of Barry's timidity and silence at first and then of his blossoming out when he felt the warmth in his new home and family. And there was a picture of Barry. He was in new overalls and shirt and seemed happy.

Now Barry has been home for two summers and eagerly returned to Utah each August. The Begay family themselves are on the big bus headed northward. They locate the Smith family home, and what a joy to these good parents as they find Barry sharing a pleasant room with Sammy. They visit the school, and Barry and Sammy come to meet them—white and brown, arms about each other. What an exultant moment! Embraces, tears, affection, pride. Barry is clean and neat, his eyes sparkling. It is evident he is well accepted here. The teacher comes to greet them, and there is warmth and friendliness.

The Begays attend the Sunday services with the foster family. They are a little fearful of all these sophisticated folks but are soon at ease, and many come to greet them. In the Sunday School there are two or three hundred people, all Mormons like themselves. Two young people give extemporaneous talks, one a little white girl and the other their own Barry. He stands up and speaks up in good English, and

their pride knows no bounds. The Sacrament is administered, and, with nine other boys about the same size, Barry, a deacon, carries the plate with the broken bread, then the tray with the little paper cups of water blessed by two larger boys, one of them also an Indian.

What a new world the Begays have now entered! What a world of opportunity for their firstborn. They will try to get their little girls also in the program. They return home at peace, knowing their son is in good hands.

The summers are delightful for Barry. He is back with the sheep—back in the hogan, where there are now beds and a table and chairs. He is helping the Begay family to get into the regular habit of family prayers on their knees, which was so foreign to them, but they are learning the "Lord's way." They are speaking better English now that Barry teaches them. This carefree summer is a happy one for all the family. Out in the wind and the weather, he runs and yells and plays. On Sundays the Begays drive to the distant branch, and Barry helps with the Sacrament and speaks in the meeting, telling about his experiences in the northern land.

The summer is over, and Barry is as eager to go as he was to return home. Again the family is at the gathering point, and three instead of one climb out of the Begay wagon and board the big bus for the north. The two sisters have mixed feelings of awe and wonder and fear and eagerness. With near empty arms and hears, the Begay parents return with their smaller ones to the hogan. Their personal sacrifices for their children are calculated ones.

Arriving in Utah, there are happy renewals of friendships. His white brother is overjoyed at the reunion. Barry is now a teacher in the priesthood, and, with a white adult brother, he visits five families and teaches them the gospel. Barry and Sammy are enrolled in seminary where they learn the gospel and to pray and speak and socialize. Barry is in MIA, the youth organization, and takes part in the dramatic skits, sings in the music groups, and is prominent in athletics. Young Begay for two years wears a Scout uniform purchased with money his generous foster family made possible for him to earn. He will go to Provo with hundreds of other Explorers, white, brown, and yellow. Now he is a priest. He may baptize with authority, bless the Sacrament emblems; in fact, no privilege of any boy is denied this fast-growing, young brave.

Eventful, full years have passed. It is graduation night, and Barry and his friend—brother are in cap and gown and in the line to receive high school diplomas. His foster family are as proud of Barry as of their own son. Barry has been president of his class, presiding

over white and red. He was swift and strong and accurate on the ward basketball team. He has participated in every activity of the school, Church, and community.

At home this summer, he finds his parents have been prospering. Their faithful lives have brought them a degree of prosperity. No money do they spend on tobacco or liquor. All goes into their progressive living. Barry is surprised to find this time a two-room, frame house out in front of the hogan. There are curtains at the windows and rugs on the lumber floors and a cupboard with dishes and pots and pans. The gospel and the church associations are working miracles with the Begay family. When on Sunday he is called on to speak by the Indian president of the branch, he stands tall and straight and there is firmness in his voice as he says: "I am proud I am a Mormon. I am grateful for all the kindness of the people of the Church. I am proud I am an Indian. I am proud of my people. I intend to train to serve them; I shall attend Brigham Young University, and then I desire to fulfill a mission for the Church."

Another year is history. Two young nineteen-year-olds, one red and one white, are driving a car on the Indian reservation. They approach a cluster of hogans and spend the day among the families. The white companion sits quietly, adding a thought now and then; but the Indian elder—for he now holds the highest priesthood known to man—can speak two languages fluently. He knows these people's thinking processes, their idioms and expressions, their reactions. He is educated and inspires confidence. Coffee is thrown away, and milk substituted. No more liquor for these good people—that money will go into fixing up the home. A baptismal service is being conducted at the river, and twenty men, women, and children are brought into the fold of Christ's Church. The two missionaries take turns in baptizing and confirming. A little branch is soon organized; and Elder Begay is its first president, soon to be replaced by the older Indian converts as they are trained.

We enter a new chapel on the reservation and hear a chatter which is unintelligible. Why such a noise on this weekday morning? We open the door and see about ten young missionaries in a semicircle and Barry, the expert, as instructor. He is drilling them on Navajo so that they may better reach the understanding of the Indians on the reservation. He gives them a word. In unison they repeat it over and over. He corrects their pronunciation. He gives them a sentence, and they respond individually and as a group hundreds of times. A couple of intense hours and they take a breather,

then are at it again. Their sounds must be near perfect. From Monday to Saturday they drill, then return to proselyting for three weeks using that which they have learned, and they note that the Navajos listen more intently now. Another week of drilling, then three weeks putting to use that which they have learned. Oh, how the Indians drink in the gospel message as it comes flowing clearly and distinctly from Elder Begay and his companions. The baptisms increase, and the branches grow.

Two years have flown by as by magic. Elder Begay says farewell to his fellow missionaries, stops a few days at the Begay home to ruffle his hair, put on his old overalls, run with the dog, tend the sheep, and to tell his loved folk more about the glorious message he has learned—and of the beautiful, talented Indian girl he met at the university, and of her concurrent mission in the Northern Indian Mission, and of his growing romantic interest in her. As he returns to college, the wise and generous tribe gives him a scholarship, making his further education a certainty. There is pride and heartache, loneliness and joy as the Begays wave at the northbound bus heading for Provo [Utah].

Time flies on wings of lightning. We are now in a beautiful temple dedicated in "holiness to the Lord." The room is large, modest, exquisite. The tan rug helps keep a sacred quietness. In the center is the altar tastefully upholstered. Many people are here in white, for they, with Barry and the returned lady missionary Gladys, also have previously secured their holy endowments in the temple. The many witnesses are both Indian and non-Indian.

Four parents are here, exultant: the foster parents, the Smiths, so kind and gracious and generous; and there, miracle of miracles, are John and Mary Begay. The years and the associations have made some changes. They are older now. His long bobbed hair of years ago is short. He has been wearing a suit; his shoes have been shined and his clothes pressed. There he sits, tall and dark and handsome in his white temple clothes—robes appearing to be even whiter in contrast with his ruddy, happy, smiling face. And there sits Mary. Though she still loves her beads and turquoise, her silver and her velvetene, she now modernizes and styles her hair and dresses. And there she sits smiling, wondering, expectant, and happy beyond expression. Today she is to be sealed for all eternity to this stalwart husband with whom she has shared joy and pain, hardship and privilege, wind and weather; and she will be his loved wife for endless ages. How glad she was that the Mormon elders found her long ago weaving under that

gnarled cedar! These new gospel truths are even more beautiful now.

And here we are in the house of the Lord, and with the eternal priceless keys of the priesthood, I am performing these holy ordinances. What a beautiful couple they are as tall, stalwart, intelligent Barry and his bright-eyed sweetheart Gladys stand admiring each other, then kneel and are sealed for all eternity! She wipes a tear, and his eyes are glistening. These and the tears from others around the room are not white tears or red tears for tears are not white tears or red tears, for tears are colorless, but impressive tears as they roll down both brown faces and white.

And now John and Mary come to the altar. Ah! What joy! What satisfaction! What accomplishment! A long looked-for and awaited privilege is finally here. They kneel at the altar. The faces, which were near expressionless that first time we saw them, are now beaming. There is a new light in those eyes. In their white temple clothing, they look heavenly. And through the impressive priesthood ceremony, Mary becomes the wife of John for all eternity. These tears are quiet, happy tears. There are, you know, tears of ecstasy and joy, and these were of that holy kind.

Now John and Mary and Barry and his brother and sisters, all in white, become a tightly sealed eternal family. The guests are embracing them, and happy faces respond to kindly congratulations.

The today is gone; tomorrow dawns. More years pass on. We are on the university campus. The organ is playing a staccato march. A long double line of people in dark gowns, some adorned with bright colors and all with tasseled caps, march from the gathering field to the auditorium. The main body of the house is occupied by the graduates, the sidelines by relatives and friends. I peer about for certain faces. Ah yes, they are there on the sixth row, and the Begay parents are beaming. By them is Gladys with two little ones by her side and a baby in her arms. The marching lines are punctuated with darker faces. Yes, there is an Indian graduate, and there, and there, and there. How rewarding! And there is Barry. How handsome he is, and poised! Our pride is boundless. And now the president of the university is awarding the doctor's degrees. When the name "Barry Begay" is spoken, my heart jumps. Barry Begay with a doctor's degree! Our Barry Begay with a PhD! Our Barry Begay! All our efforts, our disappointments, our worries, our battles with contending forces, all our waiting and striving and praying! Our dreams are coming true! John, Mary, and Gladys modestly wait their turn to express pride and affection to their Dr. Barry Begay.

The scene changes to the Hole in the Rock at the Red Haystacks Cliffs at Window Rock. Several years have passed. We enter the little "Petagon" in little "Washington," and at his desk in a most vital position is tribal councilman Barry Begay, tall and handsome and wielding a powerful influence among his people. Because of him and his fellow workers, the Indians now ride in better cars on safer highways to better homes. There are lights and water and telephones and radio and TV. Their sick and afflicted are treated in modern, well-equipped hospitals, and Indian nurses attend the patients for whom Indian doctors prescribe and on whom they operate. Tribal funds derived from gas, oil, coal, and timber guarantee every Indian child schooling through college. The former powwows are now fairs—dignified, colorful, impressive, national attractions. The Indians are experts on the farm, on the grazing lands, in the silversmith shop. Indian teachers train the little ones; Indian lawyers look after legal matters. Trained Indians are prominent in office, industry, business, government, and on college faculties. There are Indian governors, senators, and impressive and influential laymen.

The scene changes and years pass. It is the Sabbath, and stake conference is in session. The great congregation is mostly Indian. The one-hundred-voice choir is a dark-skinned folk, though they are now much lighter. They have long been delightful. It is 10 am. General Authorities from Salt Lake City are on the stand. The high council and the bishoprics, largely Indian, sit on the stand of the newly completed stake and ward building. Here is dignity and impressiveness. Three thousand eyes and an equal number of ears are focused on the impressive man who rises to the pulpit and opens the stake conference. It is President Barry Begay, former bishop, called Doctor Begay at the little "Petagon," who preaches such a profound sermon to his people. His children are all being well trained. His son Barry, Jr., is on a mission in Bolivia. It is President Begay, Doctor Begay, Brother Begay, Elder Begay who administers to the sick in the hospital, preaches funeral sermons, assists people with their marital, moral, financial problems. It is our Barry Begay, a little boy who is now a big man.

Barry Begay is typical. There are thousands of Barrys. They are of many tribes from New York to San Diego, and from Alaska to Florida, and from the isles of the sea. They are of numerous tribes and of many languages and dialects. They are coming from Cardston and Bemidji, from Blackfoot and Hopi-land, from South America and Mexico. They are coming to training in schools and church, growing in wisdom and coming into their own, learning

the best of the white man's culture and retaining the best of their own.

The Lord chose to call them Lamanites. They are fulfilling prophecies. They are a chosen people with rich blood in their veins. They are casting off the fetters of superstition, fear, ignorance, and prejudice and are clothing themselves with knowledge, good works, and righteousness. And this Church is elated to have an important part in bringing about this transformation. The prophet echoed the promise of the Father of us all when he wrote:

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, . . . how beautiful upon the mountains shall they be." (1 Nephi 13:37.)

Yesterday they were deprived, weakening, vanishing; today thousands are benefiting in the Indian seminaries, in regular seminaries and institutes as they become involved in the placement program and church work within the stakes and missions. Numerous are receiving secular as well as spiritual training in Mexico, South America, and Hawaii and the isles of the sea. Many are now in college and large numbers in full-time mission service. Tens of thousands are now eligible for superior training and service through church organizations in all the Americas and in the Pacific. Lamanite-Nephite leaders are now standing forth to direct and inspire their people. *The day of the Lamanite is come, and tomorrow will be even better.*

May I conclude with this experience of my friend and brother, Boyd K. Packer, as he returned from Peru. It was in a branch Sacrament meeting. The chapel was filled, the opening exercises finished, and the Sacrament in preparation. A little Lamanite ragamuffin entered from the street. His two shirts would scarcely make one, so ragged they were and torn and worn. It was unlikely that those shirts had ever been off that little body since they were donned. Calloused and chapped were the little feet which brought him in the open door, up the aisle, and to the Sacrament table. There was dark and dirty testimony of deprivation, want, unsatisfied hungers—spiritual as well as physical. Almost unobserved he shyly came to the Sacrament table, and with a seeming spiritual hunger, leaned against the table and lovingly rubbed his unwashed face against the cool, smooth, white linen.

A woman on a front seat, seemingly outraged by the intrusion, caught his eye and with motion and frown sent the little ragamuffin scampering down the aisle out into this world, the street.

A little later, seemingly compelled by some inner urge, he overcame his timidity and came stealthily, cautiously

down the aisle again, fearful, ready to escape if necessary, but impelled as though directed by inaudible voices with "a familiar spirit" and as though memories long faded were reviving, as though some intangible force were crowding him on to seek something for which he yearned but could not identify.

From his seat on the stand, Elder Packer caught his eye, beckoned to him, and stretched out big, welcoming arms. A moment's hesitation and the little ragamuffin was nestled comfortably on his lap, in his arms, the tousled head against a great warm heart—a heart sympathetic to waifs, and especially to little Lamanite ones. It seemed the little one had found a safe harbor from a stormy sea, so contented he was. The cruel, bewildering, frustrating world was outside. Peace, security, acceptance enveloped him.

Later Elder Packer sat in my office and, in tender terms and with a subdued voice, rehearsed this incident to me. As he sat forward on his chair, his eyes glistening, a noticeable emotion in his voice, he said, "As this little one relaxed in my arms, it seemed it was not a single little Lamanite I held. It was a nation, indeed a multitude of nations of deprived, hungering souls, wanting something deep and warm they could not explain—a humble people yearning to revive memories all but faded out—of ancestors standing wide-eyed, openmouthed, expectant and excited, looking up and seeing a holy, glorified Being descend from celestial areas, and hearing a voice say: 'Behold, I am Jesus Christ, the Son of God. I created the heavens and the

earth, and all things that in them are. . . . and in me hath the Father glorified his name. . . ."

"I am the light and the life of the world. I am Alpha and Omega, the beginning and the end." (3 Nephi 9:15, 18.)

This day of the Lamanite brings opportunity. Millions farm the steep hillsides of Andean ranges and market their produce with llamas and horses and burros. They must have the emancipating gospel. Millions serve in menial labor, eke out bare subsistence from soil and toil. They must hear the compelling truths of the gospel. Millions are tied to reservations, deprived, untrained, and less than they could be. They must have the enlightening gospel. It will break their fetters, stir their ambition, increase their vision, and open new worlds of opportunity to them. Their captivity will be at an end—captivity from misconceptions, illiteracy, superstition, fear. "The clouds of error disappear before the rays of truth divine." (Parley P. Pratt, *Hymns*, 269.)

And Nephite's vision is realized:

"... I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth. . . ." (1 Nephi 14:12.)

The brighter day has dawned. The scattering has been accomplished; the gathering is in process. May the Lord bless us all as we become nursing fathers and mothers (see Isa. 49:23 and 1 Nephi 21:23) unto our Lamanite brethren and hasten the fulfillment of the great promises made to them. I pray in the name of Jesus Christ. Amen.

This, Then, is the Challenge

Bishop Victor L. Brown
Of the Presiding Bishopric

●My dear brethren and sisters and friends, I appreciate the opportunity of being with you this beautiful afternoon in this historic building located in the valley of the mountains. I am grateful for the blessing of living in this land where we may worship in freedom. This gratitude is more meaningful today because of a short visit behind the iron curtain a few weeks ago, where the state police determine who will worship where and when.

I am grateful beyond expression for the blessing I have had for the past four years of associating with these great men, the General Authorities of the Church. My constant prayer is that I will not disappoint them nor my Heavenly Father in trying to carry out my responsibilities.

An article published some time ago in *Town and Country* was condensed for the *Reader's Digest*. It was entitled "What Parents Think about Campus Morals." If I counted correctly, there were twelve responses published. They represented many different areas of the country. I was interested in the reaction of parents to the prior survey mentioned in this article reporting a breakdown in morals on many campuses throughout the nation. Of the twelve representative replies, most parents seemed to feel a need for change. All of them felt an urgent need for better discipline on the part of the colleges and universities. Only two mentioned that parents had any responsibility in this problem. The rest seemed to feel that it was the re-

sponsibility of the schools.

Some weeks ago a news release told of the brutal attack of a group of so-called overprivileged teen-age boys on a girl, and then the efforts of one of the fathers who happened to be a prominent businessman in the city to ward off any prosecution of his son with the statement that boys must let off steam sometimes.

The other evening at our dinner table, one of the children wanted to leave to participate in another activity. He hadn't quite finished his salad. I told him that as soon as he finished the salad, he could be excused.

My attention was diverted for a moment or two, and off he went. When I called to him, he assured me he had finished his salad.

As I helped to clear the dishes, I removed the cover from the disposal, and there before my eyes were the two pieces of tomato that were supposed to have been eaten. A discussion followed. He knows I haven't forgotten the incident, but I think he has forgotten that he still needs to establish the punishment.

After our discussion, I overheard him remark to his sister, "All of this for just two old pieces of tomato."

I cite these three incidents because I think they have something in common. They have a thread of weakness that to me is one of the most insidious problems we face today, and this is *the failure on our part to be willing to accept full responsibility for our own actions.*

In the first case, the parents apparently felt the educational institution had the responsibility to discipline the students, and this is as it should be. But more important is the question "What responsibilities had the parents in rearing their children, in teaching them proper standards, infusing them with a sense of self-discipline, inspiring them to have the courage to face up to the consequences of their own actions?"

If the parents had accepted their responsibility, the school's problem would have been infinitely easier. All too often parents look to others to carry out responsibilities that rightfully belong to the parents. They sometimes even use worthwhile activities such as church or civic work as the excuse to absolve themselves of some of their responsibilities in the home. Too many parents blame others for the problems their children experience when in reality the basic responsibility is on their own doorstep. Until we, as parents, accept the full responsibility for training our children to be honest, to be moral, to exercise self-discipline, to have integrity and other basic virtues, we cannot say we have shored our full responsibility.

In the second case, we see an indulgent father at his very worst, trying

to shield his son from facing up to the consequences of an unlawful and heinous crime, excusing him by saying, "Boys will be boys."

No matter what the father's motivation, by failing to teach his son that he must answer for his actions, he is doing him a terrible disservice. What will the son's next offense be? And will the father try to place the blame on someone else when his excuse, "Boys will be boys," becomes meaningless? Unless this father teaches his son that he, the son, must answer for his actions no matter what the consequences, he will fail as a father.

Finally, the third case. It would be so easy to shrug off this incident as just one of those childish occurrences. There were just two old pieces of tomato involved. For some reason I couldn't see it that way. To me, if this wonderful boy, whom I love very dearly, is not taught that he cannot be just partly honest, that he is either an honest person or he is not, if he is not taught that on small things he must face up to the consequences and answer for his actions, how can he possibly know later in life that he must answer for his actions when more serious things are involved?

This then is the challenge! What a

great one it is—not only to be willing to answer for our own actions but to teach our children that they must be willing and have the courage to answer for their actions. Many of the evils that beset the world today can be traced to this weakness.

Too many people today are passing the buck, not willing to own up to their own responsibility.

If we, as parents, will teach our children to have a sense of responsibility, a willingness to answer for their actions, we will be a blessing to them, and they in turn will be a blessing and a delight to all with whom they associate.

I am grateful for my responsibilities as a parent. I am grateful for my responsibilities in the Church. I know it is true. I know without a shadow of a doubt that God lives, that Jesus Christ gave his life that we might live. I know that God has a mouthpiece on earth today in the person of David O. McKay.

I humbly pray, my brothers and sisters, that all parents will sense their responsibility toward their children and that they will carry that responsibility in a pleasing and acceptable manner to our Heavenly Father, in the name of Jesus Christ. Amen.

A Holy Relationship

ElRay L. Christiansen

Assistant to the Council of the Twelve

●My brethren and sisters: With all my heart I wish to express appreciation to this wonderful chorus of students from the Brigham Young University for having sung those two highly appropriate numbers. It is as if they had expressed the prayer that I have had in my heart, "Shed forth thy Spirit, O Lord," and then that very humbling hymn which they sang so beautifully, "I stand all amazed at the love Jesus offers me."

In what I shall say, I have in mind particularly you who have yet to act upon two momentous questions: Whom shall I marry? Where shall I marry?

There are many ways of doing things; but surely, in anything we do, there's no better way than the right way. And the Lord's way is always the right way. And fortunately, he has made his way very plain. Seldom is our problem one of knowing what is right, but rather in having the wisdom and the will to do what is right.

In my opinion, the most consequential event in your life takes place when you are united as husband and

wife. It is bound to have a far-reaching effect upon your future. Like the ripples caused by a pebble cast upon a placid pool, the decision you make in regard to where, with whom, and by whom your marriage ordinance is administered will affect not only you, but the lives of many others, especially your children. In fact, it will likely affect generations to come.

In a matter of such vast importance, it is imperative that sober thought be given to your marriage long before it takes place. It is not merely for biological, social, or economic reasons that two people are united in matrimony. The purpose of marriage is far more sacred and more far-reaching than that.

We must realize, first of all, that marriage is a holy relationship designed by our Heavenly Father for the divine purpose of perfecting us and those who follow us. This is done in part by the husband and wife learning to love and respect each other as they should and in rearing children in the manner prescribed by the Lord.

After all, a person's dearest possessions are his loved ones—his com-

panion and his family. In the hearts of most of us there exists a deep spiritual affinity for our loved ones. It is natural to enjoy each other now and to look forward with assurance to a grand reunion with them in the resurrection. True love is not earthbound. It is as eternal as our spirits, which never die. A continuing association in this life and in the next with those we love should be the great desire of every person. It is the ultimate! It is the greatest achievement in mortality!

It was President George Albert Smith who said this: "Fathers, I do not care how much property you have, what honor you may attain to—it is immaterial to me whether your names are written in the records of history because of your accomplishments. . . . The greatest blessings [you can ever acquire] are your boys [sons] and your girls [daughters]." (*The Church News*, February 22, 1947, p. 8; *The Improvement Era*, January 1965, p. 27.)

But such an eternal relationship with our loved ones does not come about automatically, as some have supposed. It must not only be planned for; it must be *earned*.

Do you realize that only when you have lived in harmony with all the laws and ordinances of the priesthood, which include those administered in holy temples, that you can expect to find yourselves prepared to dwell in what I sometimes refer to as the "Kingdom of Families"?

In a revelation to the Prophet Joseph Smith, the Lord has said: "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom."

"For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory." (D&C 88:21-22.) And it is in that kingdom where husbands and wives will continue as such and where we may be surrounded by our loved ones, if we are willing to "pay the price."

Our heritage of doctrine in this Church and of knowledge and of authority to act in the name of the Lord is tremendous. How fortunate it is that after its absence from the earth for hundreds of years the Lord has revealed anew the principle of the covenant of eternal marriage and has restored the divine authority to administer it. It is here. It is yours to embrace! With the knowledge that it is the Lord's way and therefore the right way, no Latter-day Saint with a concordant spirit would deviate from it. Some may say, "Why not try a civil marriage first and if it works then later on go to the temple?" But surely the time to be married right is

when you marry. Can we consign the Lord's prescribed way to a secondary position? We cannot. When you consider the incomparable blessings and the promises that may be realized in a marriage that may be perpetuated through the eternities ahead of you as compared with a temporary association, your desire, your determination should be to take hold of and *insure* these blessings and promises.

If ever there was a time to be realistic and to act in the light of things as they are, if ever there was a time to "use your heads," so to speak, it is when the thought of marriage first enters your mind, and from that point on to strive to become worthy and prepared to enter into that holy place and there receive the blessings that the Lord has awaiting for the faithful.

The necessity of this is emphasized in the words of President Joseph F. Smith who explained so clearly: "Unless a man and wife are married by the power of God and his authority, they become single again, they have no claim upon each other, after death;



their contract is filled . . . and is therefore of no force in and after the resurrection. . . ." (*The Improvement Era*, July 1902, p. 716.)

This means that those husbands and wives who do not accept this heavenly gift will come forth in the resurrection separately, with no claim upon each other and with no claim upon their children. Think of it! To pass by this would be to pass by the greatest of all gifts that God can offer us—the means to eternal happiness.

It is comforting to know that death need not long separate husbands and wives and that death will not separate them if the sealing received in the temple is approved by the Holy Spirit of promise, which is the Holy Ghost. Moreover, death does not deny parents from associating with their children if they are born in the covenant previously made by their parents in the holy temple or if they are sealed in holy temples as families, provided, of course, that all remain faithful to the end.

Such ". . . children are legal heirs," said Brigham Young, "to the Kingdom and to all its blessings and promises. . . ." (*Discourses of Brigham Young*, 1946 ed., p. 195.)

When two souls have a true love for each other—a genuine, tender affection, not merely a physical attraction—when they are really united in spirit, having the same lofty ideals, the same beliefs, the same standards, trusting each other, confiding in each other; when there is sincere recognition of honor, virtue, and devotion; when such people are joined together through the sealing power and the ordinances thereof, their marriage, if continued on such a basis, should give them assurance and comfort in the thought that even though death may part them, yet in the resurrection they shall come forth and live in the family relationship forever.

In all kindness may I remind you that this is *your* earthly life that you are living *now*—yours. You will live it but once! There will be no rerun. There will be no repeat performance. What you do now in this life determines where you will be in the life to come. It is your future, your destiny, that you are molding.

You made good in that pre-earthly life, of which we have heard today. You must not now "fumble the ball" on the eighteen or twenty year line. When you do take a wrong course, you are undoing the work of your prior existence, for there you struggled for ages to reach mortality where you now are.

My beloved friends, young men and young women, God bless you to keep your lives clean and wholesome, that you may go to him in prayer and ask him to guide you in choosing your mates, and when chosen, that you may both live so that you may enter the house of the Lord in worthiness, for there is no better way than the right way; and the Lord's way is always the right way. A marriage begun the right way starts you on the course to happiness, to the sweetest joy known in this life and throughout the eternities.

To this I bear testimony and pray for all of us the blessings of the Lord to continue and to be increased according to our merits, in the name of the Lord Jesus Christ. Amen.

Building a Foundation of Personal Revelation

Bishop Robert L. Simpson
Of the Presiding Bishopric

●Twenty years ago during World War II, I walked near the Mediterranean Sea by a city known anciently as Caesarea Philippi. I was all alone. I had come there with the hope of recapturing some of the surrounding influence that gave background to one of the significant discussions of all time. I refer to that occasion when the Savior had asked his disciples: "Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."

Then Christ became more direct, "... But whom say ye that I am?" "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:13-16.)

As never before, the strength, the power, the conviction of that testimony declared so many centuries before had become mine to cherish and harbor as an integral part of my own personal testimony.

What happened to me that beautiful morning in the coasts of Caesarea Philippi was not unique nor was it physical in any way. As Christ explained to Peter: "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Ibid.*, 16:17.) Peter was the recipient of personal revelation! And in like manner this same sweet confirmation of testimony can permeate the hearts of all truth-seeking, conscientious Latter-day Saints the world over. This great gift of personal revelation is unmistakable; it is direct. It is a more sure communication than the audible spoken word; for that which we hear through mortal ears is sometimes distorted, so often misunderstood. This precious gift of spirit speaking to spirit is infallible and direct and, in the case just cited, came from a loving Heavenly Father to his faithful disciple Peter.

During this same conversation, Peter's revelation was referred to as a rock—a rock firm and immovable. "... and upon this rock," the Savior declared, "I will build my church." (*Ibid.*, 16:18.) He selected rock as the perfect symbol of uncompromised truth, the only possible foundation upon which to build his true Church—the rock of revelation.

This same rock of revelation is broad enough for all mankind to build upon. It beckons to all individuals who are willing to put on his yoke, for it is easy and the burden is light. The author of all truth has declared it so.

As a child of God man is never forsaken by him. War and contention among men whether it be an international conflict or a form of family disunity is not God's will. Man's unhappiness is of his own making—a direct result of nonconformity to the plan of life as contained in Heavenly Father's blueprint for happiness. Men never fail because of God's revealed word, but rather, in spite of it.

So how can we know as Peter knew? How can a person achieve this reassuring, motivating certainty that God lives? Surely, if there were no doubts our course would be undeviating. Can it be that only a few are chosen to receive this most precious gift of personal assurance?

The purpose of all creation is, hopefully, that all men may qualify to return to His presence. Now, there are those who spend most of a lifetime debating with themselves. They ask: Is it worth it? or, How can I truly know that this or that is God's will?

As the Savior taught in the temple on one occasion, the Jews marvelled at his wisdom and knowledge. "How knoweth this man letters, having never learned?" they asked.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me."

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:14-17.) The key phrase, of course, is, "If any man will do his will." The doing is of prime importance.

We are always touched when we hear a chorus of Primary children sing, "I Am a Child of God." The last two lines of that inspired song read: "Teach me all that I must know, To live with Him some day." I understand that future printings will follow a wise suggestion made by Brother Kimball, that the word "know" be changed to "do." "Teach me all that I must do, To live with Him some day." Only in the doing can we be assured of a confirmation by the spirit—yes, by good works we do become eligible for personal revelation.

May we now turn to another important key to this vital and sought-after knowledge of Deity. Two thousand years ago the great high priest Alma was travelling from city to city. He knew something about personal revelation and seemed most anxious to share it with those he attempted to teach as he declared:

"Behold, I testify unto you that I

do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?"

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:45-46.)

Now, Alma points out here that he did something more than just carry on the work. He hastened his process of sure knowledge through fasting and prayer. "I have fasted and prayed many days that I might know these things of myself." These same principles will work for each of us today. Fasting has been practiced by men seeking spiritual strength from the very beginning of time. David the Psalmist tells how he humbled his soul with fasting. (2 Sam. 12:16ff.)

And now speaking of prayer, if prayer were important for Alma, it is important for us, too. It is folly to think in terms of having this highly spiritual information made known to us by the Holy Spirit, without first parting the veil through prayer. It was this important step that led to this greatest of all dispensations, the Dispensation of the Fullness of Times. The young lad Joseph was touched by that invitation of Holy Writ, the promise given for all men alike: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

When we want bus travel information, we go to the bus terminal; when we want financial assistance, we seek out a banker; so why not go directly to God for a confirming testimony of him and his work?

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?

"Or if he ask a fish, will he give him a serpent?

"If ye then . . . know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:7-11.)

There is no sweeter work than his work. There is no joy to compare with the blessed assurance of obedience to his laws and ordinances. But we only do his work and obey his law when we are convinced that it is most important. This is why we must remove with all haste those barriers that would prevent such assurance from a

loving Heavenly Father who is so anxious that we receive. May we guard against the condition that Laman and Lemuel found themselves in. They refused to cooperate in God's work even after receiving unmistakable direction from an angel and the still small voice. Nephi records that they were "past feeling," that they "could not feel his words." (1 Nephi 17:45.) It is interesting to note that it was they, not God, who broke the bond. This seems to be the pattern, and our day is no exception.

I feel sorry for the man or woman who has become so negative that he is "past feeling" so far as the things of God are concerned. But we all rejoice as we see those who stand out in the crowd as a beacon on a hill, declaring with Alma that "... the knowledge which I have is of God" (Alma 36:26); those who reconfirm the testimony of Job, "For I know that my redeemer liveth, ..." (Job 19:25); those who stand firm with Joseph Smith and Sidney Rigdon in their famous declaration, "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: *that he lives!*" (D&C 76:22. Italics added) and then those who can feel with Peter, "Thou art the Christ, the Son of the living God." (Matt. 16:16.)

The world needs assurance. The world needs some solid rock to replace shifting sand. The world needs men

with conviction about things most important. The world needs the added strength of several thousand more clarion voices that teach only truth because they live by the truth.

To my mind, the main strength of the world we live in is the strength of his true Church. And where is the main strength of his true Church? Not in the buildings on this block, nor is it found in any group of men who might be designated as leaders for a short season. In my opinion, the Church has its foundation in the heart, in the home, and in the testimony of every worthy member. The widow cannot pay her mite, nor is it possible for an unselfish scoutmaster or quorum leader or dedicated bishop to take time to help a boy except the kingdom of God on earth is strengthened and the world is made a little more secure on its foundations.

Indeed, the Savior of the world has declared if a foundation is built on the solid rock of revelation, be it an individual, a group, a nation, or the world, that "... the gates of hell shall not prevail against it." (Matt. 16:18.) Peter heard it on the shores of Caesarea two thousand years ago. I found it still there undiminished twenty years ago, and you can find it in your quiet place today, tomorrow, and forever. May we ever be available for that most precious gift of the spirit—personal revelation—is my prayer in the name of Jesus Christ. Amen.

that he possessed the powers of personality and leadership that you described, but there is another factor far more important than anything that you mentioned which completely dominated the lives of Brigham Young and his people.

"The supreme reason Brigham Young and all the Saints migrated to Utah was that each of them had in his heart a burning testimony of the truthfulness of the restored gospel of Jesus Christ. Each one accepted without any mental reservation the reality of the existence of God the Father and Christ the Son and felt a close personal relationship to them. It was a positive fact to each Latter-day Saint that the Eternal Father and his Only Begotten Son had appeared to Joseph Smith in the Sacred Grove, and also that other heavenly beings had appeared to the Prophet and given to him the priesthood through which he had organized the true Church of Jesus Christ. They firmly maintained that all the principles and ordinances of the gospel which had been on earth in former dispensations were revealed from heaven to the Prophet Joseph. Thus, Brigham Young and his followers maintained that Joseph had been God's mouthpiece here upon the earth—his holy prophet, seer, and revelator—just as literally as had any of the Old Testament prophets.

"Following the martyrdom of Joseph Smith, the members of the Church who migrated to Utah maintained that all the power and authority from God which had been brought by heavenly beings to Joseph had been bestowed upon his successor, Brigham Young. The Saints were positive that their pioneer leader was now God's holy anointed prophet, seer, and revelator. His word was accepted, therefore, as the word and the will of the Lord. The Saints firmly believed that they with Brigham were building the kingdom of God under divine direction from heaven.

"Thus, Dr. Paxson," I concluded, "an individual testimony of the gospel of Jesus Christ possessed by each Latter-day Saint was actually the dynamic force which caused Brigham Young and his followers to withstand mob violence and terrible persecutions in the East, to leave their homes and comforts of life, and to willingly suffer untold hardships, hunger, disease, and—for many of them—death, and endure numerous other difficulties encountered in making more than a thousand miles' trek through the wilderness to their promised land. Their positive, dynamic testimonies caused thousands of people to follow Brigham Young's suggestions, obey his instructions and commands, and successfully make the desert "... blossom as the rose." (Isa. 35:1.)

My brethren and sisters, this power,

The Dynamics of Testimony

President Milton R. Hunter
Of the First Council of the Seventy

● My dear brethren and sisters, I am very grateful for the privilege of once again bearing witness to the restored gospel of Jesus Christ.

On a certain occasion I had a conversation with Dr. Frederick L. Paxson, chairman of the History Department at the University of California and one of America's outstanding historians. This conversation suggests God's method of transmitting light and knowledge to his children here on earth, and so I shall use it as the basis of my talk today.

Dr. Paxson stated that it was his opinion that Brigham Young was perhaps the greatest colonizer that the world had ever known. He explained that after founding Salt Lake City, Brigham Young sent settlers in every direction from that center, resulting in colonizing an expansive desert country. Dr. Paxson stressed the point that wherever President Young told his followers to go, they went without any hesitation. Then he gave his rea-

sons to account for Brigham's outstanding success as a colonizer.

"Brigham Young," so he explained, "was one of those rare individuals blessed with an exceedingly forceful personality. He was a man naturally endowed with unusual powers of leadership. Through those natural powers of leadership and as a result of his unusual forceful personality, he was able to completely dominate the lives of the Latter-day Saints. Thus his followers always did Brigham's biddings."

After completing his explanation, Dr. Paxson said to me, "Am I not correct, Mr. Hunter, in my appraisal of Brigham Young, and are not these the reasons why he was so successful in colonizing such a vast empire in the great West?"

I replied: "No, Dr. Paxson, in my opinion the reasons you gave are not the most vital factors which caused the Mormon leader to do such an outstanding job as a colonizer. I do agree

known as testimony of the gospel, is one of the most dynamic forces in the world when it comes into a person's heart. It is that divine power which lights up men's souls and gives them deep feelings, indescribable inward peace, unbounded joy, and great understanding. Yes, it endows them even with hidden treasures of knowledge. It guides them back to God. Paul, the ancient apostle, tells us from what source mortals get their testimonies. He wrote:

"For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . ."

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:11, 14.)

From Paul's statement it is evident that people do not obtain their testimonies through their physical senses but through their spiritual senses. Thus Brigham Young and his people obtained their knowledge directly from God, receiving it through their spiritual senses, and so a testimony can be termed spiritual knowledge. Those who have received strong testimonies feel that spiritual knowledge may be even more real than knowledge gained through the physical senses. A statement made by Brigham Young illustrates his personal conviction regarding this matter. To quote:

"Men talk about what has been accomplished under my direction, and attribute it to my wisdom and ability; but it is all by the power of God, and by intelligence received from him. . . . What I know concerning God, concerning the earth, concerning government, I received from the heavens, not alone through my natural ability, and I give God the glory and the praise." (*Discourses of Brigham Young*, 1926 ed., p. 664.)

The Holy Ghost is the medium through which God operates in giving to men revelations, testimonies of the gospel, and all other spiritual gifts. Perhaps you recall that shortly before his death, Jesus said to his apostles:

"If ye love me, keep my commandments.

"And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever; . . ."

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:15-16, 26.)

The Lord declared that ". . . the Comforter, the Holy Ghost, . . . knoweth all things." (D&C 35:19.) His principal function is to bear witness,

or testimony, to the hearts of righteous people. Throughout all ages the Holy Ghost has borne witness of ". . . the Eternal God, and the Messiah who is the Lamb of God. . . ." (1 Nephi 12:18; D&C 20:27.) It is a fact of special significance that the Holy Ghost bears testimony to the hearts of men that Jesus is the Christ, the Savior of the world. Paul definitely declared that ". . . no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

The Holy Ghost is the member of the Godhead through which both prophecy and revelation operate. For example, Peter wrote: ". . . prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) John the Revelator declared that ". . . the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) In the words of the Prophet Joseph Smith, "No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revealer." (*Teachings of the Prophet Joseph Smith*, p. 328.) The Lord has declared that ". . . the Holy Ghost . . . manifesteth all things which are expedient unto the children of men." (D&C 18:18.) In fact, ". . . the Holy Ghost, even the Comforter, . . . sheweth all things, and teacheth the peaceable things of the kingdom." (*Ibid.*, 39:6; 8:2.)

It is a fact that the gift of the Holy Ghost is bestowed upon each baptized person when he is confirmed a member of the Church of Jesus Christ, but the Holy Ghost will not abide with that person if he is not righteous and pure in heart. A person who has a powerful testimony—even a dynamic, compelling testimony—can easily lose it. How? Through committing sins and not repenting. Then "[. . .] the heavens withdraw themselves; [and] the Spirit of the Lord is grieved; . . ." (*Ibid.*, 121:37.) "And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts." (*Ibid.*, 1:33.)

On the other hand, a testimony grows through a person's humility, willingness to submit to God's will, and continuous obedience. The more completely one conforms his life to the teachings of the Master, the greater will be his testimony and the manifestations of the gift of the Spirit. Jesus declared:

"And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. . . ." (3 Nephi 9:20.)

The Savior has proclaimed what we might regard as a scientific pattern which must be followed if one attains a testimony and retains it. First, he must have a strong desire to gain a

testimony. Second, he must study the holy scriptures prayerfully and with an open mind. You recall that the Master declared: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39; D&C 1:37.) Third, a person must render obedience to God's commandments. Jesus made this fact clear. He said: "My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) And fourth, he must pray to God the Father in the name of Jesus Christ and sincerely ask for a testimony. By doing these things a person receives a testimony that the restored gospel of Jesus Christ is true.

In order to gain a thorough understanding of what it means to have the Holy Ghost bear witness to one's heart, a person must have that experience. One who has done so knows that the power of the Holy Ghost may come to an individual in varying degrees. On most occasions it bears witness to one quite gently, but there may be a few occasions in one's life when that divine power enters his body with such overwhelming force that he feels as if it might consume his flesh, such as was experienced by the ancient apostles on the day of Pentecost and by Heber C. Kimball at his baptism and confirmation. Brother Kimball wrote: ". . . I received the Holy Ghost, as the disciples did in ancient days, which was like consuming fire. . . . it seemed as though my body would consume away." (*Life of Heber C. Kimball*, 1945 ed., p. 22.)

On these rare and marvelous occasions, one feels the power of the Holy Ghost enter his body as if it were a wave of electricity. While he is under that spiritual influence, he experiences an indescribable joy throughout his whole being. Yes, he feels a love for everybody and everything far surpassing his natural ability to feel love and joy on other occasions. An experience of this kind is more dynamic, more powerful, and more awe-inspiring than any sensation that could be received through the physical senses. Such a dynamic experience leaves a lasting impression on the recipient that time does not dim and that he can never deny.

For example, if this powerful witness from the Holy Ghost comes to bear testimony of the divine nature and truthfulness of the Book of Mormon, the person who has had that witness borne to his heart will know beyond a shadow of doubt, just as surely as he knows that he is alive, that the Book of Mormon is true—that it is the word of God.

When Moroni was finishing the Nephite records preparatory to hiding

them for future generations, he gave us the key to receiving a testimony. He wrote:

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

This dynamic witness has come to me, as it has to thousands of other people who have followed Moroni's injunction. As a result of a gift from God through the power of the Holy Ghost, I know as positively as I know any other fact with which I am thor-

oughly acquainted that the Book of Mormon is true. It is a divine and sacred record of the history and religion of the ancient Americans. This knowledge is so thoroughly entrenched in my entire being that with all my heart, strength, and might I bear testimony to the divine authenticity of this holy book.

Members of the Church of Jesus Christ, let us build, sustain, and retain our testimonies by living "... by every word that proceedeth forth from the mouth of God." (D&C 84:44.) And then our names shall be "... written in the Lamb's book of life" (Rev. 21:27), and we shall be "... sealed by the Holy Spirit of promise ..." (D&C 132:26) to rise in the resurrection of the just to be crowned with glory, exaltation, and eternal life.

In the name of Jesus Christ. Amen.

to guide us in these latter days.

There are many thinking people in the world today in religious circles who believe that we need the voice of a prophet. I remember, when I was down in the South as a missionary, there appeared an article in *The Atlanta Constitution*, the largest newspaper of the South, reporting a Methodist conference where Bishop Ainsworth discussed the conditions existing in the churches relative to the alarming conditions observed today and urged the churches and people of all faiths to engage in a crusade to save civilization from moral decadence; and then the bishop added:

"Never in the nation's history was the arresting voice of a prophet of God more needed than it is today." (November 27, 1936.)

Now, it is wonderful if people begin to realize the need of the arresting voice of a prophet of God. Another article appeared in the *Beds and Herts Saturday Telegraph* (Luton, England) a short time before that wherein the Reverend James A. Sutherland discussed the need of a prophet, and I would like to read you what he said:

"We all recognize that something has got to be done, for at the moment we are in a plight. Where our earthly leaders falter, our people drift and die. We cannot forget that when the blind set out to lead the blind, chances are that both will find themselves in a ditch. A dictator being out of the question, WHAT ABOUT A PROPHET?"

"The Prophet never is self-appointed. It is well to keep that in mind. Nor is he chosen of his fellows. Always he is Heaven sent. Yet I am cheered at the thought that he has a knack of appearing at the right time. That being so, I incline to the belief that our Prophet must surely be getting ready for us. Let us not forget that: hope and pray as we will for his coming. Men have an old habit of greeting the true prophet with stones. We need not be surprised if an old-fashioned welcome awaits the Prophet of our day. No one can say when such a prophet will come, but of our need of him, there is no question." (November 18, 1930.)

Isn't it wonderful to think that spiritual leaders are beginning to recognize their failure, that they need the word of living prophets, like Amos of old said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Another article appeared in *The Atlanta Journal* while I was in the South, quoting Bishop Warren A. Candler of the Methodist Church. He discussed the decadent condition of the Christian world and said: "The whole world, especially our own country, needs a revival of genuine religion."

After discussing that need, he said, "We need the reappearance of prophets

The Need of a Prophet

LeGrand Richards

Of the Council of the Twelve

● My heart is full of gratitude to my Father in heaven for the privilege of attending this great conference with you, my brethren and sisters, and those who have attended the other sessions of the conference. And I have rejoiced in the testimonies and the messages of all of my brethren who have spoken prior to my talk, and particularly commencing with that masterful address, the keynote to the conference, delivered by President McKay yesterday morning. I think that was no less than a miracle. Those of us who have been close to him and know the difficulty he has had for some time in expressing himself and have heard him here with the freedom that he had known that it could not have been other than the blessing of the Lord.

I am grateful to all of you good people for the experience I have had with so many of you as I have labored with you in the Church, as I have been in your stakes and in your missions. I sit here on the stand, and I have a happy feeling in my heart as I look along the rows and as I meet you and recall the experiences we have had together. It is a wonderful thing, and I thank God for your faith and your faithfulness. Just think of the power there is represented in this meeting today with all you wonderful leaders of the missions and the stakes and the wards, as you are gathered here in this great conference. And I thank you, as I know the brethren do, for your prayers for us of the General Authorities. And we pray for you and thank God for you and for your love and for your support.

As I tried to think what I might say at this conference, I thought of an article that I read a short time ago in one of the national magazines, written by the senior editor under the title "The Battle of the Bible." That whole article was devoted to the failure of the churches to perform what the churches should do in the world today, and I thought I would like to read you just three sentences from that article: "You feel religious restlessness everywhere you go. The big denominations, long placid, are suddenly possessed by turmoil." Then he adds: "Many Protestant leaders believe that the church will not survive as it is." (T. George Harris, *Look*, July 27, 1965, p. 17.)

Now think of that! Then I thought of what Brother Benson, just having returned from Europe, told us in our meeting in the temple Wednesday, that in that land only three percent of the people attend their churches. What a lack of faith!

Then I thought of the words of Paul of old when he said that perilous times should come: "This know also, that in the last days perilous times shall come."

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy: ..." (2 Tim. 3:1-2.)

And then I asked myself, in the face of such declarations, What is the remedy? And I have come to think that there is only one remedy, and that is the voice of a living prophet. I thank God that we believe in a living prophet, that we have a living prophet

sent from God." (August 9, 1936.)

I think that it is a wonderful thing that these men recognize that they don't have what it takes!

Another article appeared in the *Alabama Christian Advocate* while I was in the South, under the title "The Cry for Prophets," and I would like to read you that:

O timorous Church of Christ,

Cease counting your gain and losses.
The future, imperiled is calling

With the voice of a million crosses!
Calling for faithful Prophets and Seers.

To rise up and prophesy—

To kindle a fading vision afresh,
Lest a visionless people die.

Our sins are many, our needs are sore;

O, Prophet, show us the roll—

Take up the scales of God once more,
And weigh the things of the soul.

Point not alone to the Patriarchs

For the leading we need today—

Scrolls of the Ancients we cherish,

But the Prophets must lead the way.
(Marshall Wingfield, August 6, 1936.
Italics added.)

Another statement came from one of the leaders of the Methodist Church, Dr. John Lidgett, as follows:

"It is undoubtedly true that we need a revival of religion, but such a revival cannot be man-made. It must be God-given. We must pray for it, work for it, but that alone will not make it possible. *It must come from God.*"

As already indicated, when a true prophet is sent, an old-time welcome will await him. This thought is also expressed in Giovanni Papini's *Life of Christ* in these words:

"All the prophets who have ever spoken upon the earth were insulted by men, and men will insult those who are to come. We can recognize prophets by this, that smeared with mud and covered with shame, they pass among men, bright-faced, speaking out what is in their hearts. No mud can close the lips of those who must speak. Even if the obstinate prophet is killed, they cannot silence him. His voice multiplied by the echoes of his death will be heard in all languages and through all the centuries." (1925 ed., p. 93.)

It is the mission and the privilege and the responsibility of the Latter-day Saints to bear witness to all the world that the God of heaven has raised up a prophet in our day to usher in the restored gospel of his Son Jesus Christ, and it is our responsibility to bear that message.

Reference has been made today to the words of Peter when he said:

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since

the world began." (Acts 3:20-21.)

I ask you, and I ask the world: How can there be a restitution of all things spoken by the mouths of all the holy prophets since the world began without a living prophet upon the earth unto whom such a restitution can be conveyed by the powers of heaven, because no man, no prophet of God, is ever self-sent? He must be called and sent by our Father in heaven.

When Moroni, the prophet, who lived upon this American continent four hundred years after the birth of the Savior, visited the Prophet Joseph as a messenger from heaven, a resurrected being, he visited him three times during the night and again the next morning. Joseph was then only seventeen years of age, and Moroni told him that his name would be had for good and evil among every nation and every kindred and every people and that his name should be spoken of for both good and evil among all people.

We sing, "Praise to the man who communed with Jehovah! Jesus anointed that Prophet and Seer." (W. W. Phelps, *Hymns*, 147) while the world has denounced him as a false prophet until they finally put him to death with his brother Hyrum. He said that he felt much like the Apostle Paul when he made his defense before King Agrippa, and I read you his testimony:

"I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

The evidence that Joseph Smith was a prophet of God is seen on every hand in the great organization of this Church and its great achievements and accomplishments. It has been said that one of the presidents of the United States said that this was the greatest organization in the world for the development of men and women. And we know that that is true. Men not of the Church even have borne testimony, and not only that, but as Brother Milton R. Hunter and Bishop Simpson have just talked about the testimony that God plants in the hearts of millions who have already borne witness, many of them have gone on to their rest. However, thousands like you men

and women sitting here today have planted in your hearts by the power of the Holy Ghost a witness that Joseph Smith was a true prophet of God. And that, after all, is the best knowledge that one can get.

The Prophet Joseph Smith has given to the world more revealed truth than any prophet who has ever lived upon the face of the earth, aside from Jesus Christ the Lord, as far as any records we have today evidence anything to the contrary.

Many thinking people, not members of the Church, have recognized in Joseph Smith a conundrum and wondered where his power came from. A writer for the *New York Herald*, who had visited with the Prophet Joseph Smith back in 1842, published this:

"Joseph Smith is undoubtedly one of the greatest characters of the age. He indicates as much talent, originality and moral courage as Mahomet, Odin or any of the great spirits that have hitherto produced the revolutions of past ages. . . . While modern philosophy, which believes in nothing but what you can touch, is overspreading the Atlantic states, Joseph Smith is creating a spiritual system, combined also with morals and industry, that may change the destiny of the race. . . . We certainly want some such prophet to start up, take a big hold of the public mind—and stop the torrent of materialism that is hurrying the world into infidelity, immorality, licentiousness and crime." (Quoted by George Q. Cannon, *Life of Joseph Smith the Prophet*, 1958 ed., p. 345.)

It is a prophet, the voice of a prophet, that this world needs today.

Now, you remember the statement contained in the book *Figures of the Past* by Josiah Quincy, the former mayor of Boston, saying:

"It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destiny of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon prophet*. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants." (1926 ed., p. 317.)

A college president, who taught down at Brigham Young University just a short time ago, at the close of his service there, made this statement:

"It may well be that the Mormon people have the key that will eventually save this country."

Men do not make statements like that without some reason for it. He had seen the lives of the people, and he knew something of the accomplishments of this Church.

Here are a few comments from a few of the visitors to our exhibition at the New York World's Fair, and this is just an inkling of the marvelous comments of people who have written in those books back there as visitors and made their comments:

One said, "There is hope for the world with people like you."

The next one: "More of this, no doubt shall save our world." (They begin to realize the power there is in this Church.)

The next one: "Have seen nothing equal to it as far as religion is concerned."

We have similar statements from people who have visited our Welfare Square here, where the Church has made preparation to take care of underprivileged and needy people. I read you a few of those statements:

"It is a pattern for our federal government to attempt to follow."

"This is the most wonderful thing I have ever seen, and I hope to come back again."

"This, to my way of thinking, is a real religion."

"We believe your church and its members are doing the great deeds that may someday achieve a true brotherhood of man."

We knew that, but we are grateful to know that other people are finding it out!

Besides the great organization of the Church, we have the Book of Mormon to which Brother Milton R. Hunter has just referred, a tangible evidence; and that evidence is something that the world is beginning to recognize, even some of the ministers. No man would dare write a book of five-hundred pages and put in it such a promise as was read here by Brother Hunter, that when it comes if you would ask God, the Eternal Father, in the name of Christ, he would manifest the truth of it unto you by the power of the Holy Ghost.

A minister who visited our exhibit at the fair in New York wrote this: "I am reading the Book of Mormon, and it is a revelation, and I believe it is the truth."

A minister wrote from the East some time ago, and he said that he had had a Book of Mormon in his library for years, and he had never read it. He said, "Recently I started reading it." And in this letter he referred to Alma and Mosiah and King Benjamin and their wonderful teachings, and he said, "I am quoting from them in my sermons to my people."

A minister of the gospel toured here on this temple block some years ago, and then he wrote a letter back and said that he had been a minister of the gospel for thirty-seven years, that he had acquired a library that had cost him over \$12,000 (and that was when money was money; it would cost

him a lot more now!), and he said, "But I have in my library a book that is worth more than all the other books, because it is the word of God." And he mentions it as the Book of Mormon.

Some of you have heard President Nicholas G. Smith, when he was president of the California Mission, tell us from this pulpit about how he was invited by the Dean of Religion at the University of Southern California in Los Angeles to let him take a copy of the Book of Mormon, and President Smith gave him one that had been marked by the elders. And then he invited Brother Smith and the missionaries to come and listen to his sermon, and they did. He held up that Book of Mormon; he read verse after verse that had been marked by the elders, and he said this:

"I have here a volume of scripture which has been in our midst for a hundred years, and we have not known about it."

And then he read many passages which the elders had marked and said this:

"This is not a dead book; it lives." And then repeating, "Isn't it beauti-

ful?" And then he added, "Why can we not fellowship a people who believe in the beautiful things I have read to you today?"

Now brothers and sisters, people don't need to be in the dark. If they are just willing to be open-minded and will investigate the truth that we have to offer, they cannot help but know that this is the work of God the Eternal Father.

In closing, I say to all of our friends who are not of us, of every church and every creed, in the words of our song:

"Come, listen to a prophet's voice,
And hear the word of God,
And in the way of truth rejoice,
And sing for joy aloud.

We've found the way the prophets went

Who lived in days of yore;
Another prophet now is sent
This knowledge to restore."
(Hymns, 46.)

That is our testimony to the world, and we testify that we have a living prophet.

I bear you my witness to that effect in the name of the Lord Jesus Christ. Amen.

General Priesthood Session, Saturday Evening, October 2, 1965

The Responsibility of the Melchizedek Priesthood

Theodore M. Burton

Assistant to the Council of the Twelve

●My brethren in the priesthood: I am grateful for this privilege of addressing you tonight.

The First Presidency has asked me to speak to you concerning the responsibility of holders of the Melchizedek Priesthood. As I understand the gospel, that responsibility comes through our relationship to Jesus Christ. But it is with God the Eternal Father that the covenant of the Melchizedek Priesthood is made, and with him must that covenant be kept. It is the most sacred calling and the greatest power that God the Eternal Father has given to man, and I am fearful that too many of us do not realize the great responsibility and trust which this calling puts upon our shoulders when we covenant to become the very elect of God.

We who receive this priesthood, according to the words of Jesus Christ: "... become the sons of Moses and of Aaron and the seed of Abraham, and of the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord; "For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father which he cannot break, neither can it be moved." (D&C 84:34-40.)

Scarcely a conference is held in which this marvelous scripture is not read, and yet some of us fail to understand its great significance.

As a first step in the new and everlasting covenant, we are born anew into the family of God the Eternal Father. But how? Remember, that though we were all spirit children of God the Father, he had but one Son in the flesh, who was born upon this earth, taking upon himself flesh and bones and carrying within himself the seed of immortality, for he was in very deed Jesus Christ the Redeemer, the Anointed, the Only Begotten Son of God in the flesh. Jesus Christ kept the covenant made with God the Eternal Father and became the Great High Priest after the order of Melchizedek.

Because he kept the fullness of the covenant as a perfect Man, an obedient Son of God, and had the seed of immortality within his body, he became the firstfruits of the resurrection to live forever with that body of flesh and bones and to sit at the right hand of the Father. Through the covenant of baptism, which is called the rebirth, we are reborn into the family of God through those same three elements by which we were born into this world.

Adam was told to teach these things to his children:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things; which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment." (Moses 6:59-61.)

Note the perfect comparison, my brethren, of birth into this world with birth into the family of Jesus Christ. Thus we take upon ourselves the name of Jesus Christ and become members of the royal family. If we hope to reach the presence of God the Eternal Father in the flesh with these present wonderful bodies which shall become purified and spiritualized to dwell in the presence of God, it can only be through Jesus Christ, the Only Begotten Son in the flesh. Thus, we become through Jesus Christ members of the family of God the Father.

The Apostle Paul wrote: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4:14-15.)

There is no other way, there is no other name given whereby we can return into the presence of God the Eternal Father, with a resurrected body of flesh and bones.

Nephi said: "... as the Lord God

liveth, there is none other name given under heaven save it be this Jesus Christ, of whom I have spoken, whereby a man can be saved." (2 Nephi 25:20.)

And Peter, when he bore his testimony, used these words:

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12.)

This doctrine is so important in understanding the deep principles of the gospel that it was repeated again in our generation:

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

"Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day;

"Wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father." (D&C 18:23-25.)

Now brethren, I have spoken only of the first step along the path of progression which will yield eventually a fullness of the blessings which God the Father has in store for us if we are willing to pay the price attached to those blessings. Let us then go on to the next step up the ladder of progression.

A person going on a journey gives a power of attorney to his lawyer so he can act legally in his name. With this power the attorney can act in the name of his client and perform and execute his business just as if that person were present to perform and execute his business in person. So God our Father, by the laying on of hands by those having power to do so, has given us, his trusted covenant sons, priesthood, to speak in his name just as if he were here himself in person. This is the Melchizedek Priesthood, or "the Holy Priesthood, after the Order of the Son of God." (*Ibid.*, 107:3.)

There are those who might think God has given this priesthood power too widely in our day to men who do not appreciate this calling. However, I have faith in God and believe that this priesthood has been given widely because there are so many men now living who earned this right to receive that power through their faithfulness in the spirit world. Now they are given this power to see if they can be trusted with it, to see if they will appreciate it and magnify it according to the greatness which is within them. I believe this life is a period of testing such persons to see if they are worthy to be further magnified in the kingdom or family of God.

It is difficult for me to express the gratitude I feel for the confidence God the Father has placed in us, his children. I am reminded of the words of David, who sang:

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4.)

Evidently God our Father has a higher opinion of us than we often have of ourselves, for he knows us well from our previous life. He told the Prophet Jeremiah:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

Abraham reported:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:22-23.)

The Prophet Joseph in speaking about such matters said:

"Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in the Grand Council." (*DHC*, 6, 364.)

I am confident, my brethren, that God knows the seed of greatness which he placed within us if we would only rise to the full stature of our manhood. With that confidence in us and with faith that we would respond to that calling, God has given us not only the Aaronic, but the Melchizedek Priesthood. The Aaronic Priesthood is limited "... to hold the keys of the ministering of angels, and to administer in the outward ordinances, the letter of the gospel. . . ." (*D&C* 107:20.)

The Melchizedek Priesthood power is not so limited, being concerned with "... the spiritual blessings of the church—

"To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (*Ibid.*, 107:18-19.)

Thus we catch an understanding of the responsibility of the Melchizedek Priesthood to speak in the name of Jesus Christ, just as if he were here in person. What great responsibility that

trust puts upon our shoulders! When we place our hands upon a person's head in the power of the Melchizedek Priesthood, it is as though the Lord were performing that sacred ordinance himself. This is what he said to Edward Partridge, referring to the power of the priesthood held by Sidney Rigdon:

"And I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom." (*Ibid.*, 36:2. Italics added.)

The elders of this Church have been given sealing power held in fullness by the prophet of the Lord, for elders are to seal a blessing upon the heads of those who are ill and may rebuke illness and evil spirits according to the faith within them. There is no limit placed upon the power of that faith. We are told that the faith of Enoch was so great in the use of this priesthood "... that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him." (Moses 7:13.)

Now let us get back to our day. The power to speak the word of God in the name of Jesus Christ has been given to thousands and tens of thousands in the Church today. That great power is to speak in the name of Jesus Christ, to speak as mature sons of God, entrusted with power so great that it is limited only by our faith. God has great faith in us as a people to give us so widely such tremendous power. It is power which can only be used in righteousness. We cannot use it in power if we are not righteous ourselves. Therein lies the great responsibility of the Melchizedek Priesthood. We cannot speak nor act with power if we do not have a testimony of Jesus Christ in whose name we are to act. In order to speak in the name of God we should be virtuous, not speak and act harshly toward our wives and children, nor neglect our meetings. We should keep the Sabbath day holy. We should not be greedy and mean in our business dealings, nor lie to and cheat our fellowmen. We should be loyal to the promises which we have made in the temple and follow the counsel given us by the First Presidency, who speak in the name of the Lord. To use the priesthood we should magnify it by keeping our given word according to the oath and covenant of the priesthood.

I do not like to dwell on the negative side of our priesthood responsibility, but I must quote the word of God as a solemn warning to us who have had this priesthood responsibility placed upon our shoulders:

"Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings." (D&C 41:1.)

Though it is well to know this, I would rather dwell upon the promises in the words of Peter spoken directly to the brethren he called "... a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9-10. Italics added.)

As Peter said of Jesus Christ:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue;

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the

corruption that is in the world through lust.

"And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

"And to knowledge temperance; and to temperance patience; and to patience godliness;

"And to godliness brotherly kindness; and to brotherly kindness charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. 1:3-8. Italics added.)

This is my testimony of the responsibility of the Melchizedek Priesthood. It is to be loyal to those who preside over us and direct us toward righteous endeavors, to become tender and gentle and kind in the use of the greatest power God has ever given to man.

In view of this great responsibility of the Melchizedek Priesthood, we might well ask God, "What manner of men ought we to be?" Let me close with the words of Jesus:

"And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just. Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Nephi 27:27.)

I bear my witness of the divinity of this power in the name of Jesus Christ. Amen.

Mission Calls and Selective Service

Gordon B. Hinckley

Of the Council of the Twelve

● I suppose, brethren, that not in a long while have we had a communication which has brought greater disappointment than did the First Presidency's letter of September 22nd, placing restrictions on the number of young men who may be recommended for missions. No one feels more concerned than I over the thought that possibly some of our young men who have counted on and dreamed of missions may not be able to go, at least in the immediate future.

I want to say that what has been done has been done voluntarily. For the past fifteen years I have worked with draft officials in matters affecting our missionary program. From the national director on down through state directors and local board members, I have found them to be reasonable, fair, and disposed to be cooperative when they understand our program. Only two weeks ago General [Lewis B.] Hershey was in Salt Lake City and met President McKay and

said in the course of that interview that it had been a pleasure to work with this Church over the years in this difficult matter, and particularly so in comparison with some other organizations with whom he had had to deal. We have come a long way since the days of the Korean War, when we had such serious misunderstandings. At that time under the inspired direction of President McKay and under the wise counseling of President Stephen L. Richards, his first counselor, we set about to establish a legal and legislative history so that we might know where we stood should there develop such a situation as we are faced with today.

The repeated findings of the presidential appeal boards and the testimony of national Selective Service officials before both the Senate and House Armed Services Committees leave no doubt concerning the right of the Church to select, ordain, and send on missions such young men as

we feel to call under our established procedures, and the eligibility of these young men for ministerial classifications. On the other hand, we recognize that the Selective Service System has an obligation under the law to meet certain requirements and quotas and that every young man in the United States who is a citizen, or who is in the United States as an alien under certain circumstances, has a military obligation imposed by the law. I should like to add parenthetically that the local draft boards did not write the law, that we did not write the law, and that our young men did not write the law. Congress wrote the law, and if you have complaints to make concerning the law, don't blame the draft board; more appropriately, you might write your congressman.

We have an obligation to uphold and sustain the law, as President Tanner made clear this morning. Local draft boards are made up of local citizens who perform without remuneration what at times must be for many of them an unpleasant duty. They deserve understanding rather than recrimination. They do not establish policies and regulations of their own. These are determined by national headquarters. I want to emphasize that we are not the enemy of Selective Service and that Selective Service is not our enemy.

Now as you know, draft calls have increased from about 8,000 in April to 34,600 for November. To meet these calls, national Selective Service headquarters, through state offices, imposes quotas on local boards. The boards must meet their quotas. If one young man cannot go for one reason or another, then some other young man must go in his place. We should bear this fact in mind.

I have wanted to set forth these general principles as a preamble to what I wish to say briefly about our specific problem.

About 45 percent of our entire full-time missionary force comes from states within the area of Utah. It will be readily apparent to all that any appreciable increase in the number of young men sent on missions at a time when draft calls have been increased more than 400 percent could quickly result in serious tensions within local communities. These matters are likely to become emotional issues without regard to the facts. Parenthetically, I should like to mention one or two facts.

Our figures indicate that for comparable periods we have sent only 4 percent more young men on missions during 1965 than we sent during 1964. The natural growth of the Church would account for that increase. Actually, with all of the emphasis placed on getting more young men on missions that has been given in stake con-

ferences, antedating by many months the increased draft calls, we might reasonably have expected a larger increase. I have said this only to set the record straight, that except for possibly an occasional instance there has been no apparent abuse on the part of bishops and stake presidents and no apparent effort on the part of young men to go on missions to escape the draft, as some may have inferred. Why should there be? Under present regulations a young man may continue in school and qualify for deferment. But because tensions were beginning to build in some communities, as more and more young men were ordered for induction while other young men were going on missions, Utah Selective Service officials came to us and requested our cooperation in setting up a program to provide some restraint and control on the number of young men sent on missions, and thus make it possible for local boards to anticipate the number of young men in whose behalf the Church might request ministerial classifications. This program was designed to permit approximately the same number to go this year as went last. We thought their request to be reasonable and in the best interests of the Church, the Selective Service System, and the young men themselves. The letter of September 22nd was the result.

We recognize that there has been some serious disappointment. We have been assured that if it becomes apparent that the program as announced places too tight a restriction and results in injustices, the entire matter will be discussed, and if feasible, adjustments will be made.

Numerous questions have been raised by church officers from other states where the problem is not so acute. We have felt that the program should be the same throughout the nation. There is wisdom in consistency and uniformity, and the more nearly we stay with uniform procedures, the stronger our position in dealing with problems. We ask, therefore, that until we have had opportunity to observe the effects of the announced program over a period of months, that you follow it and not attempt negotiation with local officials in your particular cities or states. We shall keep close to the matter and shall be available for consultation with you at any time.

Now very quickly, by way of amplifying and clarifying some points in the letter: The effective periods set up are periods of six months, one missionary per ward each six months, the dates being October 1st to March 31st inclusive, and April 1st to September 30th. The governing date will be the date of the letter of call, and if there be any local board members from the state of Utah who are listening to this tonight, I hope that they will not

indulge in any speculative discussion on this matter until they have talked with the state Selective Service director or the deputy state director, with whom we have spent many hours in meetings.

Ward and branch quotas will be transferable within the area of the stake under the direction of the stake president, but will not be transferable at this time between the various stakes. No young man who has actually received notice of induction should be recommended for a mission. However, notice to report for preinduction physical examination should not be regarded as a notice for induction. It will not be unusual to find a young man who even though he has been called for a mission is ordered to report for preinduction physical examination. He must take that examination; and if there are any conflicting dates involved, I think that if you get in touch with us we can iron out those problems. We do not suggest that you go to boards and hasten examinations with the thought that some young men may be declared IV-F and may be able to go without being counted against the quotas.

Men in the following classifications will not be counted against the quotas. I would like to take just a moment to explain these classifications:

I-D are men with reserve classifications most of whom have served under the so-called six months' program. Their status may be subject to adjustment, depending on what happens concerning the reserves, and you should not consider that as a fixed situation governing the future.

I-Y are men given temporary deferments because of physical handicaps.

IV-A are for the most part men who have served two or more years on active duty.

IV-F are men who are disqualified for physical or mental reasons. I want to say that many men who have IV-F classifications can still be effective missionaries.

V-A are men 26 years of age or over and have no current military obligation.

Young men sent from student wards will be counted against the quotas of their home wards, although there may be some converts to the Church who have a student ward as a home ward.

Church builders who are out of their own wards and Indian students under the placement program will be considered as are students. No young man should be recommended for a mission more than thirty days in advance of his nineteenth birthday, and all recommendations concerning missionaries should give in detail the draft classification called for on the recommendation form, and also the name of the ward and the stake whose quota will be used by that particular individual.

Now, brethren, we can do several things to keep the work going without a serious reduction in results.

1. We can strengthen our stake missions, which, in terms of hours spent, are far more fruitful in converts than are our full-time missions in terms of hours spent.

2. We can resolve that each one of us will be a missionary as President McKay has requested from this pulpit.

3. Bishops can and should appraise the older couples in their wards who might be eligible for missionary service and who can give needed service under some circumstances.

Several bishops have been in during the last few days and have said that our young men have been saving money for years to go on missions. What shall they do? I say keep saving and praying. I think that every priesthood holder in the Church ought to pray for peace, and I have the faith that the Lord will hear and heed those prayers.

We know that wars will come upon the earth. The word of prophecy is clear on that. But somehow I feel satisfied that God will hear our prayers and that most of those young men who want to go on missions will have the opportunity to go on missions. Some

who may not have the opportunity may help others to go. Some years ago a letter came to the office of the First Presidency reading substantially as follows:

"Dear Brethren:

"All my life I have dreamed of going on a mission. I saved my money to that end. Then during the Korean War I was wounded, and I now carry a metal plate in my head. Because of that you and my doctors have said that I should not go on a regular mission. I work hard all day shoveling sand in a brick and tile factory. From my small wages I have been able to add to my savings account. I have now withdrawn my savings and am sending you here with a cashier's check for \$1,500. Since I cannot go, please use it to help some worthy boy who can. I will share my savings with him and hope that he will share with me his joy as he labors in the ministry of the Lord."

I hope that each young man who has been saving will go on saving and praying and preparing for that day when every boy who desires to go may go, and that in the meantime we shall have the faith to accept this program and live with it, in the name of Jesus Christ. Amen.

say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." (*Ibid.*, 16:14.)

The Pharisees believed, of course, that the soul is imperishable and the soul of a good person passes into another body while the soul of the wicked suffers eternal punishment. "He saith unto them, But whom say ye that I am?" (*Ibid.*, 16:15.) The Master may have been prompted to ask this question because of their surroundings. Caesarea Philippi is near the grotto and the temples of the Greek god Pan, a center of pagan worship, and he may have wanted his disciples to think about the contrast between pagan gods and the true God. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (*Ibid.*, 16:16.) In answer to this positive testimony of Peter, "... Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (*Ibid.*, 16:17-18.)

This is a very significant statement. The Lord in effect said to Peter that this knowledge that Jesus was the Christ did not come to him from mortal men or from the reasoning or learning of men, but by revelation from on high, that is, direct, divine revelation of the divinity of the Master. In answer to the statement "Thou art the Christ," Jesus replied, "... thou art Peter," in friendly acknowledgment of his disciple. The Lord then added, "... and upon this rock I will build my church." Upon what rock? Peter? Upon a rock? No, not upon a man, upon the rock of revelation, the thing which they were talking about. He had just said, "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This revelation that Jesus is the Christ is the foundation upon which he would build his Church.

There are others who, searching for the commencement of the Church of Christ, point to the day the apostles were engaged in the devotions of the Pentecost. This was only nine days after the ascension of the Savior of the world. The date becomes important because it was on this occasion that the baptism by fire and the Holy Ghost descended upon the apostles as had been promised by Jesus. They began to speak in other tongues as the spirit gave them utterance. When the Jews heard of this, a crowd gathered and Peter, the president of the Twelve, stood before them and delivered that great sermon condemning them for the sin of disbelief that the one crucified by them was the Christ. "Now when they heard this, they were pricked in

Sunday Morning Session, October 3, 1965

Organization of the Church of Christ

Howard W. Hunter

Of the Council of the Twelve

The scholars of ecclesiastical history cannot date the time of the commencement of the Church of Christ. There is no specific event or any certain occurrence in the writings of the New Testament upon which they can agree as being the definite beginning. The Church came into existence over a period of time in which there were many important events. The groundwork was laid by a ministry which changed the lives and thinking of those who became the body of Christ. After the commencement of the ministry of Jesus, his followers were many. Mark said, "And immediately his fame spread abroad throughout all the region round about Galilee." (Mark 1:28.)

He went from place to place teaching in the cities and in the synagogues, and the people gathered to hear him. They were impressed by his teachings and astonished by his power to heal the sick. He taught them as they came to ask questions, and he conversed with them in small groups along the way-side. On many occasions great multitudes gathered to hear the one who often called himself the Shepherd. Many believed upon him, and some he

called to follow after him. Groups of believers sprang up in Jerusalem and in many other places.

This period of time becomes the focal point of history. We measure time by the years that have preceded Christ and by the years that have come after him. His life, teachings, death, and resurrection in the center of time have had a profound effect upon all those who have lived since his ministry and all those who died prior to his resurrection. The establishment of his Church has blessed all Christendom.

Some writers, seeking a doctrinal beginning rather than a specific event for the commencement of the Church of Christ, give great weight to the reply of the Lord when Peter bore his testimony that Jesus was the Christ. It was on the occasion when they were near Caesarea Philippi that Jesus asked his disciples, "Whom do men say that I the Son of man am?" (Matt. 16:13.) It doesn't seem reasonable to suppose that he didn't know what people thought and were saying about him. He was giving his disciples the opportunity to express their faith and to be strengthened. "And they said, Some

their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.)

Even though this event may be accepted by some as the origin of the organized Church, it has deeper meaning. The power of the Holy Ghost descended upon the apostles as the Savior had promised, bringing to them a dynamic conviction that they were the followers of the Messiah of whom the prophets of old had spoken, who had come to earth in fulfillment of these prophecies, completed his mission, had been crucified and resurrected as the Savior of all mankind.

It might be best said that the Church was founded as the result of the personal ministry of Christ and also by the testimony of the apostles who made the person and divine work of Christ known to men. This testimony on the day of Pentecost touched the hearts of those who listened. Apparently all of the apostles preached on that occasion, some in one language and some in another, so that all understood. They bore witness of the death, resurrection, and ascension of Christ; and out of the great multitude which had been taught on that day, three thousand were baptized.

The earliest account of communal church life in the New Testament describes those who were baptized on the day of Pentecost in these words: "And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." (*Ibid.*, 2:42.) People of a common belief are drawn together because they enjoy a community of interest, and the church becomes the center of this life because there is comfort and support in the association of those who share the same understanding.

During his lifetime the Master selected the apostles, and Mark states, "And he ordained twelve, that they should be with him, and that he might send them forth to preach,

"And have the power to heal sicknesses, and to cast out devils." (Mark 3:14-15.) God the Father had sent his Son into the world to bring salvation to the world. The Son chose apostles, conferred upon them authority, and taught to them, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." (Matt. 28:19-20.) The atoning sacrifice of Christ brings redemption from the grave to all men, but in addition to this it is necessary that there be wit-

nesses to the divinity of Christ and his death and resurrection. To be such a witness was inherent in the call and the ordination of the Twelve.

The apostles were not local officers of the Church. Their authority extended over the whole Church and to all of the world, to the Jews and to the gentiles. In the same manner that the apostles were clothed with authority, they empowered other officers of the Church to carry forward the work as it grew and spread. Elders were ordained in the branches as local officers. The record is not clear as to when the first elders were ordained, but we find reference to this office in the Jerusalem Church at an early date. In the missionary tours of Paul and Barnabas they ordained elders in the branches they established. Paul makes reference to his meeting with the elders in Ephesus as he was traveling to Jerusalem. The government of the local branch was in the hands of a body of men called elders, and they were charged with the instruction and the leadership. The term elder is also used in the New Testament in a general way and refers to any ecclesiastical function such as apostles, pastors, bishops, or other church officers. In his exhortation to the elders of the Church, the Apostle Peter refers to himself as a fellow elder. (See 1 Peter 5:1.)

Another step in the organization of the Church was the selection and call of the seventy who were sent two and two as missionaries into the world. (Luke 10:1-24.) Mention is also made of the priests of the Levitical order and high priests after the order of Melchizedek. (Heb. 5:1-6; 7:11.) Until the time of Christ there appears to have been no other office in the Levitical Priesthood than that of priest, but in the writings of Paul he includes the office of teacher. (Eph. 4:11.)

One of the important ministers of the early Church was the deacon. The name comes from the Greek verb meaning to minister or to serve. Although his duties are not fully set forth, it appears that he was the assistant to the bishop and received his assignment of duty from the bishop. The deacons were the ones who received the offerings of the members and served to the Church the bread and wine of the consecrated sacrament.

The bishop in the Church of Christ was the one who presided over the local church community. He was the chief pastor of the flock. He was ordained to his office by an apostle in the usual manner by prayer and the laying on of hands. He was responsible for the preaching and teachings in his church, although he could delegate many of the functions to others. All things were done under his authority and direction, and the officers and those holding the lesser priesthood were subordinate and took their instruction

and direction from him. He administered the offerings of the people and the charity to those in need. As the judge he determined the standing of the members of the Church and had the power to excommunicate. In short the bishop was the chief priest, pastor, and presiding officer of his church.

Modern Christian churches have not found it important to have the organization or officers as existed in the primitive Church as founded by Christ and those he called and ordained for this purpose. This is evidenced by the fact that the original organization and officers are lacking in these churches today. If modern Christian churches claim to follow after the Church established by Christ, it would seem that they would follow the same organization. They assert, however, that it is not necessary that there be continuation of the organization of the primitive Church.

This same argument is used with respect to the subject of apostolic succession. Those who make this claim say that there cannot be apostles except those chosen by Christ during his ministry. This is based on the premise that an apostle must be a witness of the resurrected Savior and because there have been no appearances since his ascension, there cannot be such a witness. This gives rise to the belief that no new apostle could succeed one who died. We remember, however, that Matthias was called to take the place of Judas. The answer of the proponents is that he did not take the place of one who died, but rather one who had forfeited his office because he had been unfaithful by betraying Jesus. A succession is nevertheless admitted. As proof that there was no succession on the death of an apostle, the case of James the son of Zebedee is cited. The record does not state there was no successor, it is merely silent. There is some evidence that James the brother of the Lord may have been ordained a successor member of the Twelve, because he took a prominent part in the council at Jerusalem and was with Peter in the leadership of the apostles. And Paul said of him, "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

"But other of the apostles saw I none, save James the Lord's brother." (Gal. 1:18-19.) We have little information concerning the acts of some of the apostles, and there are a number of whom we have no information after the time of their calling.

Paul was not one of the named Twelve, and the writings of the New Testament make it clear that he was not a witness of the Savior prior to his ascension, yet Paul claimed the apostleship undoubtedly from his experience as he journeyed to Damascus. Paul referred in his writings to a num-

ber of other persons as apostles who were not named as the Twelve. Because the record gives no information concerning them, scholars cannot ascertain if they were successors or if the word "apostle" was used in another sense. In any event, it would be fallacious to argue that because the record is silent it must be inferred that there was no succession.

The last and perhaps the weakest argument of all is that there is no need for apostolic succession because their testimony has been preserved for future generations by the writings of the New Testament. This of course violates all of the rules of evidence because the witnesses' lips have been sealed in death.

There exists today in The Church of Jesus Christ of Latter-day Saints the organization of the primitive Church of Christ with the same officers that have been mentioned: deacons, teachers, priests, bishops, elders, seventies, high priests, and apostles. Without taking into consideration revelation which reestablishes this organization, reason alone would dictate that Christ's Church should be the same today as

when organized under his direction.

The principles embodied in the gospel of Jesus Christ are everlasting. It would logically follow that the Church founded upon these eternal and everlasting principles would have the same organization as that established under his direction, and it would be difficult to show good reason for the necessity of change or improvement. The historical facts themselves bear out that there has been a falling away, a corruption of the original, an unauthorized change of church organization in modern churches.

I have a personal conviction that after the long period of spiritual darkness in the world, the gospel has been restored in its fullness through divine revelation, and the Church of Christ has again been established on earth; that this restored Church has the same organization that existed in the original Church, including those of apostolic calling who do bear witness of the divinity of Christ, his death, and resurrection, and that he is the Son of God. To their witness, I humbly add my witness in the name of the Savior of the world. Amen.

just as soon as I can. It's only a few hundred yards away." "No," he said, "I know this is the end, and I've held on as long as possible because I want you to do two things for me, Paul, if you would." I said, "You just name it, Harold." He said, "If you are permitted to live through this terrible ordeal, will you somehow get word to my parents and tell them how grateful I am for their teaching and influence which has enabled me to meet death with security and calmness, and this in turn will help sustain them." And I'm happy to report to you I was able to fulfill that commitment.

"Second, Paul," he said, "if you ever have the opportunity to talk to the youth of the world, will you tell them for me that it is a sacred privilege to lay down my life for the principles that we have been defending here today." And with that testimony on his lips he, like so many others before, gave his life for the principles of freedom and righteousness.

Well, as we buried Harold along with his comrades, close friends, and associates, we placed over a cemetery on Okinawa this inscription, and I think it still stands for all to observe who would, "*We gave our todays in order that you might have your tomorrows.*"

I would like to ask this morning, what are we doing with the tomorrows these thousands of men from all nations have given us? It is evident, looking at the condition of the world today, that we are failing to live up to their expectations. Perhaps many of these men would not have been willing to pay this price if they could see the present world situation.

What is needed in the world today is a stabilizing power, something that will unite people and bring peace, joy, and security. What is this power? Well, it has been mentioned so many times this very day and the previous days. It is the gospel of Jesus Christ as it influences the family through the home. History proves that a nation is no stronger than the strength of the individual home. Someone has made this observation about the strength of homes: "If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world."

I am often privileged in my particular assignment to visit each year with hundreds of our youth who leave home to attend college, who enter military service, and those who go on missions for The Church of Jesus Christ of Latter-day Saints. It is amazing how free these young people are to talk about their homes and family life. And

Who Shall Lead Them?

President Paul H. Dunn
Of the First Council of the Seventy

● My brothers and sisters: this is most humbling, and I have been deeply impressed, with you, at the inspiring messages of this conference and at the great uplift that we have received this morning from President Brown and Elder Hunter. It is my sincere prayer that I shall not detract from these edifying words as I share with you a few thoughts that I have been thinking about, particularly since these great songs were sung to us and words of counsel given.

My mind immediately was called back to a day about twenty years ago when, as a young soldier participating in the activity of this country during World War II, I found myself on the island of Okinawa, somewhere in my nineteenth year. In that serious mortal conflict, while trying to do what we could to preserve these very freedoms that have been discussed today, by chance I fell into the good graces of another young man who had fine ideals and high standards. Almost automatically we got together and shared the experiences of the war together. Frequently we shared the same foxhole. One night during the month of May, our forces had sustained such heavy casualties that it became necessary for my friend and me to be

separated. We were in different holes about fifty yards apart. It had commenced to rain about seven that evening, and it was a cold night. Along about eleven the enemy let go with a barrage that was almost unbelievable, and for almost two hours they harassed our lines with heavy artillery and mortar fire. Shortly after midnight one of these shells landed in the hole of my good friend. I could tell from the sound of the blast that it was serious. I called to him but couldn't get an answer, and the type of fighting we did in the Pacific prevented me from crawling over to offer aid. About an hour later I got a faint response indicating life still existed. All that night long, under heavy fire, I tried to call words of comfort to him, and finally as it commenced to get light I crawled to the hole of my friend and found that he had almost become submerged in the water from the heavy rain of the night before.

As I lifted him out on that cold, muddy bank and laid his head in my lap, I tried to offer what physical comfort I could under those conditions, wiping his brow and face with a handkerchief. He was almost limp with death now. I said, "Harold, you hold on, and I'll get you to the aid station

almost without exception I have noticed that as they recall home, those of them who are secure and well-adjusted will invariably mention three qualities as being stabilizing forces in their lives. *First*, they always mention love and concern for them by their parents; *second*, communication and harmony between parent and child; and *third*, the spiritual level which characterizes the home.

It is interesting to me to note that those who are experiencing more than their share of problems definitely indicate the absence of one or more of these three qualities.

Let me share briefly with you a letter, one of many that I receive from some of these young people. I think he expresses so well the importance of these qualities:

"Dear Brother Dunn:

"Since having the chance to visit with you last month, I've done a lot of thinking about the things we discussed—the meaning of life, my goals for the future, my homesickness, and my efforts to adjust to being on my own, and I've felt impressed to write and tell you some of these things. Here I am hundreds of miles away in a completely new environment, and I'll admit I've been pretty down in the dumps at times, plenty homesick and wondering just what my next step would be. More than once I'd have given almost anything to be back at that kitchen table with the family, finishing off one of Mom's good meals. I wouldn't even have minded my folks wanting to know where I was going and when I'd be home—it used to really bug me but somehow now I'm glad they worried. I guess what I'm trying to write is that since being here I'm actually appreciating home and my folks in a different way than ever before. I'm grateful for the time that they've taken to worry about the little things, the talks we've been able to have about any crazy thing that was on my mind, the freedom I felt to go to them with my problems. It seems like they were always pretty fair about judging me when I made mistakes, too.

"I especially appreciate both Mom and Dad being so careful about living the principles of the gospel that they believed in and helping us to do the same. While there were times when I resented it, somehow it seems much easier now for me to discipline myself, to stick to what I should do in organizing my time, thinking, and life.

"I appreciate, too, the companionship we had as a whole family—the night each week we got together to talk about family problems and what we did about them, the times we went fishing together, prayed together, the get-togethers with cousins—mostly the things I guess I have taken for granted all of my life. Somehow, as ordinary as all of these everyday experiences

are, thinking about them actually gives me the faith and courage I need right now when I've got so much adjusting to do and so many things to accomplish. I seem to have a new desire to live up to the things my folks have been trying to prepare me for all of these years. In some ways, even though I miss home, thinking out these things makes me feel better than I ever have before. I know I have lots to do, and I want to do it. And realizing that my family is behind me as they always have been gives me the strength I need and didn't know I had. Unfortunately, I have seen some out here whose home life has not been like mine, and now I understand better the value of the training I've had. Thanks for getting me started thinking—I just hope my parents can know how much the stability of our home has meant to me, and how very much I love them."

There is no question that this kind of boy coming from this type of home is going to give strength to this or any nation.

Parents, moms and dads, are we equal to the challenge? As we examine our lives and homes and look at our children, can we be certain that the teaching and training we are giving will produce the family unity, the solidarity, the spiritual understanding that is needed at this time? The Lord through his prophets today as in ancient times has counseled parents to train and teach their children in the things that they should do. The revelations in all the scriptures are replete, "And ye shall teach them your chil-

dren, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

"And thou shalt write them upon the door posts of thine house, and upon thy gates:" (Deut. 11:19-20). In other words, in all places at all times, the Lord has placed the obligation, the responsibility upon the moms and dads of the world to teach their children in righteousness. To a latter-day prophet the Lord has said: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents. . . .

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68: 25, 28. Italics added.)

Now, I include a great testimony of these things. I know, brothers and sisters, and I include all who hear my voice in that salutation, for we are an eternal family—I have had the inner conviction from the spirit on high. I know that God lives, that Jesus is the Christ, that David O. McKay, who sits here and presides over this conference, is a living prophet. I bear you my solemn witness. May we be equal to the challenge and task of opening our hearts and our minds to accept these things and to lead our children in the way they should go, I humbly pray in the name of Jesus Christ. Amen.

The Many Voices Calling Youth

President Marion D. Hanks

Of the First Council of the Seventy

● In this conference we have heard repeated, and to me very impressive, references to the vital importance of the home and good loving parents who impress in that home the ideal of good example and sincere concern.

In the few minutes I stand here I would like to address my remarks to the place of the Church in helping to contribute to the lives of wonderful young people from such good homes, and in filling a well-nigh indispensable role with young people who haven't had the good fortune to have such homes.

This morning Elder Richard L. Evans referred to the suggestion of Paul to the Corinthians: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.)

Recently at a church area conference I found interesting application of this sobering challenge. The choir selected to sing at the conference rose to perform that glorious hymn, "Let the Mountains Shout for Joy." Most of you will know that in that hymn there is a section where individual voices form a quartet in a beautiful refrain. The people who were singing the four parts to the quartet in this instance didn't leave their sections but sang from their same position. Because three of the singers were far from the chair where I sat, I heard them indistinctly. To the congregation in front of them I am sure this was a very well-balanced and delightful presentation, but from where I sat near the alto soloist, it wasn't quite so well balanced, although it was very beautiful and very pleasant.

The young lady who sang the alto part was in her teens. Her voice was strong, her knowledge of the music very good, and apparently her capacity for courage was high, because she sang through her part without a quail, knowing that many of us near her were listening primarily to her.

That incident set me to thinking about my own and other people's children, because it illustrated a very significant, simple principle. *We hear most clearly those voices that are nearest to us, and we are inclined to be responsive to those voices.*

Do you remember what Paul wrote to the Corinthians after his allusion to the uncertain trumpet? These words: "There are . . . so many kinds of voices in the world, . . ." (*Ibid.*, 14:10.)

What are the voices to which our young people are listening? What do they hear in their homes, in the streets of their towns and communities? What do they hear over television and radio? What is communicated to them in books and magazines and photographs? What do they hear when they mingle with groups of their associates?

Well, for some the answer will be very good because there are many wonderful parents whose hearts are truly moved toward a love for their young people. There are good teachers and fine, interested human beings all over the face of the earth who honestly try to be helpful to youth and to speak truly and honorably. But for many young people the answers won't be so affirmative. What voices are they hearing? Very frequently, commercial voices. They may be honest voices from honest commerce seeking the trade of youth. They may be voices of conspiring and deceitful men who seek profit at the expense of the future well-being of youth.

There are pagan voices, iconoclastic voices attacking old traditions and fundamentals, arrogantly assuring that the old ideals, the old standards, the old viewpoints of nobility and honest effort, all of these are outmoded, no longer applicable, and may be abandoned with old faith, old ways, old accepted patterns of moral behavior.

Entertaining voices come from illuminated screens, often in company with actions which are designed to emphasize that part of our nature that needs no emphasis. False voices issue from parked cars or darkened rooms, sometimes tainted with alcohol or inflamed with drugs, treacherously asking, always asking, for self-gratification. "Don't you love me?" they say. "You know I love you." Love they call it, but love it is not, and love they do not. True love "seeketh not her own." But these voices constantly sing their song of counterfeit love, always seeking satisfaction of their own lusts, never really giving or intending to give, or perhaps knowing how to give,

not knowing how to truly love.

Misguided voices urging rebellion for rebellion's sake.

Beguiling voices inviting young eyes to filth or foulness, young ears to that which young ears should not hear.

Foolish voices which suggest that since most people seem to be doing it, it therefore becomes all right to do.

Cynical voices that propound moral relativism, saying that there are no virtues or principles that you can really count on anymore, none that are always applicable everywhere. You make your own rules in this time and generation.

Sophisticated voices that skirt the edge of truth, telling youth, "It's your life, you live it. Never mind what parents, honest teachers, earnest adults, persons who care, have to say about it or how they feel about it. You decide; it's your life."

Peer voices, voices that are inexperienced, something imitating what someone called the "imitation men" they have seen on the street corners.

Aladdin voices singing the same old strain, "New lamps for old."



Loud voices, persistent voices, persuasive, confusing.

In the midst of all this, where can young people turn to hear a voice that will move them in the direction of their dreams, their noblest and highest and most honorable dreams?

Do you remember the words of the Lord through Isaiah: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left?" (Isa. 30:21.)

Where can young people hear this voice?

Just last weekend with some other choice associates I had the blessing of mingling for three days with almost three thousand wonderful young Britons, members of this Church who had gathered together for a three-day festival. I wish all of you might have listened with us as these young people, who had found at least a part of an answer to that great question about where you go to hear the voice,

themselves reiterated and expressed personal convictions about the message the voice had delivered to them.

A beautiful young woman, through her tears, thanking God that she now could pray, now could feel warm and good about him because she had learned that there is available in this world reaffirmation and a new witness that God lives and that Jesus is the Christ and that the will of God is being communicated to man.

The voice of a wonderful twenty-year-old girl who had traveled hundreds of miles training youth and their leaders in preparation for a dancing exhibition and then stood there that night conducting in her modest, gentle, beautiful way, as scores of choice young people went through the traditional dances of their nations in a dignified, pleasant, and very joyful way. They danced the modern dances, too, and they were dignified, and the feeling was strong and good.

The voice of a young Scotsman who walked more than a hundred miles with two choice associates to get to that conference and who stood to testify of his joy in the companionship along the way, in the spiritual thoughts they had exchanged before their morning prayer together, in the company he had found at the conference. And then he bore his testimony about his own immediate future missionary opportunities. I sat thinking as he spoke of another voice that had sounded, a time before but in very close proximity, the voice of a boy with, I am sure, less than favorable background and maybe less than favorable memories, who stood before a small congregation and in tears said something that constitutes as great a sermon as I have heard about an important subject. He said, "The way to be happy is to obey the commandments of God and not try to fix up some of our own."

The Church of Jesus Christ of Latter-day Saints recognizes the difficulties that arise in the lives of young people as they listen, often in confusion, to the strident chorus of voices of those who seek their attention. The Church seeks to provide for its youth the direction and leadership and inspiration that will help them to travel ways of integrity and honor and decency and responsibility.

If there were time to testify what we have heard these young voices repeat and reflect in their spirit and their witness, it would be a very impressive manifestation that there is a place to hear the right voice.

We met in England with a professional journalist who had lived in many parts of the land. He seemed unresponsive emotionally, as he watched, and I thought maybe he wasn't responding to these choice young people. And then he sought me out to say, "Mr. Hanks, it has

been nice to hear you and the others, but the thing I really enjoyed after being in the Brighton riots and living in Asia and South America and elsewhere is to watch these young people. They are different from any other group I ever saw."

The Church offers to its youth answers to some of their serious, sacred,

spiritual questions. It offers them a guide of conduct that will help them to live with meaningfulness and joy in this world, and it offers them this sacred personal commitment we call testimony that allows them to say "I know God lives."

I echo that testimony, in the name of Jesus Christ. Amen.

America—A Man and an Event

Ezra Taft Benson
Of the Council of the Twelve

● My brothers and sisters, seen and unseen, humbly and gratefully I approach this sacred responsibility.

First may I endorse with all my heart the masterful keynote discourse of our beloved prophet, President David O. McKay, delivered Friday, entitled "Man's Free Agency—an Eternal Principle of Progress." As he closed his prophetic warning, he said, "Pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom."

Once again the prophet has warned us about our loss of freedom and has left us without excuse. God grant we may be wise enough to heed his counsel. Let us become alerted and informed regarding the insidious influence abroad in this and other lands which would rob us of all we hold dear.

It is good to be home—to stay, insofar as a member of the Twelve can determine—after nearly two years abroad.

I bring you the love and greetings of tens of thousands of faithful members and friends of the Church in Europe.

I love America—my country—and so it is a joy to be home, but I love all of our father's children everywhere. I have seen them on both sides of the iron curtain, in forty-five nations in the last few years. Nineteen years ago I saw millions of them in Europe, hungry and cold as a result of the hell of war. I have been with them in bombed-out buildings, on their little farms, in their shops, in their homes. They are our Father's children, my brothers and sisters. I have a deep love for them.

Some of them have lost their freedom and are living in bondage under godless leaders. But there is a spark of divinity in all of them. Generally speaking they love the Lord. And our Father in heaven loves them. They want to live in freedom and peace. They want to be good neighbors. Many are confused, but they love their homes and families. They want to improve

their standard of living. In their hearts they want to do what's right.

But with this love of our Father's children, I love America in a special way. The United States is not just another nation—not just one of the family of nations. This nation was intended to be a beacon to liberty-loving people everywhere. This is a choice land, for the Lord Jesus Christ—the God of this land—has so declared through his prophets. This is a land with a prophetic history which was held, as it were, in the hollow of God's hand to perform its great mission for the blessing of all peoples.

The Lord raised up the Founding Fathers. He it was who established the Constitution of this land—the greatest document of freedom ever written. This God-inspired Constitution is not outmoded. It is not an outdated "agrarian document" as some of our would-be statesmen, socialists, and fellow travelers of the godless conspiracy would have us believe. It was the Lord God who established the foundation of this nation; and woe be unto those—members of the Supreme Court and others—who would weaken this foundation.

I am sorry to say that I am saddened and sick at heart at what I see, at what has happened in the past few years and is happening today in my beloved country. But that is a subject for another time.

It was the Lord who created an atmosphere of freedom here in America so that his Church could be restored in its fullness for the blessing of all mankind. Here in these United States the Lord has established his base of operations in these last days. He selected America. That is why I love the United States of America in a special manner. Every true Latter-day Saint should love America.

No, the Lord's base of operations was not established by the General Authorities of the restored Church. The Lord himself prepared the way through the centuries. He established his base of operations here in America, and it is the duty of every liberty-

loving soul, and especially every Latter-day Saint, to help protect, safeguard, and strengthen the Lord's base of operations, because it is from this base that the glorious saving principles of the eternal gospel are going and will continue to go forth to the world to bless all of our Father's children and to provide a true basis for peace. There is no other way.

Yes, I love America, but it is about something else, closely related, that I now testify.

Today I desire to bear witness to the inspiration and divine mission of a truly noble character and the reality of the greatest event of the past nineteen centuries. The setting for both is here in the United States.

Some thirty years ago the well-known Macmillan Company published a most significant book. On the flyleaf of this 400-page volume appeared a statement essentially as follows:

"Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six States, no one of which would own him during his lifetime; . . . who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

"Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen, . . . the founder of cities and of a university, and appointed to become President of the United States.

"He wrote a book which has baffled the literary critics for [more than] a hundred [and thirty] years and which is today more widely read than any other volume save the Bible. On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of its kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of Fears out of the heart of man—the fear of want through sickness, old age, unemployment, and poverty.

"In [fifty-three] nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah; his disciples now number [over two] million; and already a granite shaft pierces the sky over the place where he was born, and another over the place where he . . . received the inspiration for his Book." (John Henry Evans.)

This book from which I have quoted

is titled *Joseph Smith, an American Prophet*. I testify to you that Joseph Smith was and is a prophet of God—one of the truly great prophets of all time. This I know and bear witness to all the world.

Joseph Smith the Prophet went willingly to his death. He sealed his testimony with his life—his own blood. On that fateful day, 120 years ago in Nauvoo, Illinois, as he looked back upon his city and people whom he loved, on his way to Carthage Jail and his martyrdom, he declared:

"This is the loveliest place and the best people under the heavens; little do they know the trials that await them." (*DHC*, 6, 554.)

Later the Prophet said feelingly, but calmly and courageously:

"I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me, 'He was murdered in cold blood!'" (*Ibid.*, 6, 555.)

Following his martyrdom his saddened and devoted followers who revered him as a prophet of God issued to the world a statement which appears in a sacred volume of scripture, the Doctrine and Covenants, and which reads in part as follows:

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: *I am a dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *O Lord my God!* They were both shot after they were dead, in a brutal manner, and both received four balls."

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any . . . man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died

great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

" . . . their *innocent blood* on the floor of Carthage jail is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth, and their *innocent blood* . . . is a witness to the truth of the everlasting gospel that all the world cannot impeach; and . . . is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations. . . ." (*D&C* 135:1, 3, 7.)

Yes, Joseph Smith, the latter-day Prophet, was an instrument in the hands of the Lord in opening a new gospel dispensation—the last and greatest of all gospel dispensations.

He witnessed and participated in the greatest event that has transpired in this world since the resurrection of the Master.

Here is a partial description, in his own words, of that great and all-important event:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I knelt down and began to offer up the desire of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction— . . . just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:15-17.)

This glorious vision of God the Father and his Son Jesus Christ, in broad daylight, in the spring of 1820, is the greatest event that has transpired in this world since the resurrection of our Lord.

Joseph Smith, who witnessed it, was and is a prophet of God. Today some 12,000 missionaries and more than two

million members of the Church throughout the free world are bearing witness of this important fact.

Mormonism has been before the world for 135 years. It has met mob violence, persecution, drivings, and deception by wicked men, and prejudice and misunderstandings by many people throughout the world. Yet, in spite of widespread opposition, ambassadors of truth have carried from the very beginning and are today carrying to the world the all-important message of the restored Church.

Paraphrasing the words of Apostle Paul: This thing has not been done in a corner. (Acts 26:26.)

The world has generally revered the ancient prophets dead and rejected the living ones. It was so with Joseph Smith. Truth is often on the scaffold—error on the throne. But time is on the side of truth, for truth is eternal.

The message of Mormonism is a world message. It is the truth. The Church of Jesus Christ of Latter-day Saints is a world organization.

In the early days of the restored Church, the Lord, in a revelation to Joseph Smith, addressing all of his children, both in and out of the restored Church, said this:

"Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen togeth'er.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . .

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them.

"Behold this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth. . . .

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear: . . .

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; . . .

"And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I,

the Lord, am well pleased, speaking unto the church collectively and not individually—" (D&C 1:1-2, 4-6, 11, 17, 30.)

These are the words of Jesus Christ to his prophet and all the world.

The message of Joseph Smith—the message of The Church of Jesus Christ of Latter-day Saints—the message of Mormonism—is the most important world message.

The Church is a world organization—the true Church of Jesus Christ restored to the earth in its fullness—

and is intended to bless all of our Father's children.

These things I know and bear witness in humility and gratitude.

God lives, Jesus is the Christ, the Redeemer of the world, with his latter-day base of operations here in America, and Joseph Smith was and is a prophet of the living God, as is our beloved present-day leader, David O. McKay.

This is my witness and testimony to all the world in humility and gratitude, in the name of the Lord Jesus Christ. Amen.

say: "... we think we are secure here in the chambers of the everlasting hills, where we can close those few doors of the canyons against mobs and persecutors, the wicked and the vile, who have always beset us with violence and robbery, but I want to say to you, my brethren, the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a TEST, a TEST coming, and who will be able to stand? . . .

"You imagine," said he, "that you would have stood by [the Prophet Joseph Smith] when persecution raged and he was assailed by foes within and without. You would have defended him and been true to him in the midst of every trial. You think you would have been delighted to have shown your integrity in the days of mobs and traitors.

"Let me say to you, that many of you will see the time when you will have all the trouble, trial and persecution that you can stand, and plenty of opportunities to show that you are true to God and his work. This Church has before it many close places through which it will have to pass before the work of God is crowned with victory. To meet the difficulties that are coming, it will be necessary for you to have a knowledge of the truth of this work for yourselves. The difficulties will be of such a character that the man or woman who does not possess this personal knowledge or witness will fail. If you have not got the testimony, live right and call upon the Lord and cease not till you obtain it. If you do not you will not stand.

"Remember these sayings, for many of you will live to see them fulfilled. The time will come when no man nor woman will be able to endure on borrowed light. Each will have to be guided by the light within himself. If you do not have it, how can you stand?" (*Life of Heber C. Kimball*, pp. 446, 449-450.)

The Lord said something in our day which explains why many fail and are not chosen. He asked the question, "... why are they not chosen?" (D&C 121:34.) We see those who fail in church life as well as we see it in public life. Sometimes we have elected men to public office whom we thought were faithful to church standards only to have them betray us and virtually sell their souls for temporary political advantage.

Likewise in the Church, men who have been elevated to high positions have betrayed us, and some have wondered why others have not been called to fill certain positions. The Lord tells

Sunday Afternoon Session, October 3, 1965

Watch! Be Ye Therefore Ready

Harold B. Lee

Of the Council of the Twelve

● I should like to take as something of a text for my few remarks some words that were given in a revelation to the Church when it was in the midst of some of the most severe trials and persecutions which the Church has endured in this dispensation:

"For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

"Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

"For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

"Remember this, which I tell you before, that you may lay it to heart, and receive that which is to follow.

"Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come;

"And also that you might be honored in laying the foundation and in bearing record of the land upon which the Zion of God shall stand;" (D&C 58:2-7.)

So frequently is heard the expression when frightening incidents and proposals seem to threaten the very foundations of the Church and the nation, "The devil is surely on the loose." Time will permit only a few illustrations as to how we may be guided when such experiences come in our day to us as individuals.

Well might we expect, as in the past dispensations, that our worst enemies will be those within our ranks who will betray us. Why should those within our ranks be our worst enemies?

The Prophet Joseph Smith made this statement: "From apostates the faithful have received the severest persecutions. Judas was rebuked and immediately betrayed his Lord into the hands of His enemies, because Satan entered into him. There is a superior intelligence bestowed upon such as obey the Gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors." (*Teachings of the Prophet Joseph Smith*, p. 67.)

The Master apparently had the same thought in mind when he said something that must have been startling and sobering in his day: "Think not that I am come to send peace . . . I said, 'I came not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

"And a man's foes shall be they of his own household." (Matt. 10:34-36.)

His coming as the Son of God seemed to have intensified the hatred of the forces of evil. So powerful was Satan that the Master, you recall, spoke of him as the prince of this world. Said he, "... the prince of this world cometh, and hath nothing in me." (John 14:30.)

President Heber C. Kimball, shortly after the Saints had arrived here in the mountains—and some, I suppose, were somewhat gloating over the fact that they had triumphed for a temporary period over their enemies—had this to

us why men fail. He said, "Because their hearts are set so much upon the things of this world, and [they] aspire to the honors of men, . . ." (*Ibid.*, 121:35.)

And I submit that it is the same now as it has been in every dispensation of the Church. Men fail to measure up to their highest possibilities because they seek after worldly things and they aspire to the honors of men.

In the days of Abraham Lincoln, a great preacher by the name of Wendell Phillips said something that we could well remember: "How prudently," he said, "most men creep into nameless graves, while now and then one or two forget themselves into immortality!" (Cited in John Wesley Hill, *Abraham Lincoln—Man of God*, p. 146.) He who would be great must remember what this wise man has said.

I read recently in a national publication about what a worried father said to his overambitious son, who was trying to push aside the man over him in seniority. He was fretting because his boss was not getting out of the way for these younger men who were overly ambitious. This worried father said to his son: "I remember reading somewhere, my boy, that there are no honors too distant to the man who prepares himself for them with patience."

Wouldn't it be wonderful if it could be said of our leaders in public office as it was said of Abraham Lincoln: "When he spoke for the nation he so loved, his lips were as though touched with a live coal from the altar. He seemed to be of the same fibre with the prophets of Holy Writ and it may be said, without irreverence, that he was a 'priest after the order of Melchisedec, without beginning or end of days,' combining the kingly and priestly functions essential to the service of his Nation and his time." (Hill, *op. cit.*, p. 306.)

Farsighted men in the early years of this nation foresaw dangers about which they warned us. You will readily see these dangers all too apparent among us today. This is a quotation again from President Abraham Lincoln:

"Is it unreasonable, then, to expect that some man, possessed of the loftiest genius, coupled with ambition sufficient to push it to its utmost stretch, will at some time spring up amongst us, and when such an one does, it will require the people to be united with each other, attached to the government and the laws, and generally intelligent, successfully to frustrate his design." (Cited *ibid.*, p. 74.)

"Towering genius disdains a beaten path. It seeks regions heretofore unexplored. . . . It thirsts . . . for distinction, and if possible it will have it, whether at the expense of emancipating slaves or enslaving freemen." (*Ibid.*)

Now, again, the Lord has warned us of those who fight against Zion or who betray their sacred trust as holders of the priesthood. We would do well to remember what the Lord has promised to this people. The Lord declared, "How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (D&C 121:33.)

And again the Lord said, "Wherefore," speaking of our enemies, "let them bring forth their strong reasons against the Lord.

"Verily, thus saith the Lord unto you [the Saints]—there is no weapon that is formed against you shall prosper;

"And if any man lift his voice against you he shall be confounded in mine own due time." (*Ibid.*, 71:8-10.)

It was in the midst of great persecution when the Prophet Joseph Smith received great comfort. "My son," the Lord said, "peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (*Ibid.*, 121:7-8.)

Beware of those who fight against the Saints! The Prophet Joseph Smith made this further statement: "And I would now say, Beware O earth, how you fight against the Saints of God and shed innocent blood; for in the days of Elijah, his enemies came upon him and fire was called down from heaven and destroyed them." (*Teachings of the Prophet Joseph Smith*, p. 340.)

There are those among us who would set themselves up as critics of the Church, saying that the Church has gone out of the way. Some splintered apostate clans even from the beginning of this dispensation have made fictitious claims to authority. We should warn these, as well as those who are in danger of being led astray, of what the Prophet predicted. He said, "That man who rises up to condemn others, finding fault with the Church, saying they are out of the way, while he himself is righteous, then know assuredly that that man is [on the way] to apostasy; and if he does not repent, [he] will apostatize, as God lives." (*Ibid.*, pp. 156-157.)

Much has been said in the sessions of this conference about the recklessness and restlessness among college students. The president of one of our great universities wrote a letter to his students after a year of much discontent on the university campus. Said this university president: "I have often been reminded this past winter of the

young student who found Christianity inadequate and decided to found his own new and better religion. He asked a wise old theologian for advice on how to get started. The old scholar, with a twinkle in his eye, said, "I suggest that you arrange to get yourself crucified, and then rise from the dead on the third day."—Your primary role as students here is to learn, not to teach. Students who think otherwise should go out, found their own universities and then take lessons from their students." (President of University of Notre Dame, April 8, 1963.)

I think it would be well if our young students would listen to the wisdom of this university president.

The foundation on which to build for safety against adversity and storms is suggested in the answer of a little mother to a sister who had inquired about the rumored riots and troubles being fomented in our midst. This little mother said, "I'm so busy taking care of little riots and problems in my own home that I have my hands full without being bothered about these other rumors." So often in our day we are prone to be more concerned in brush fires abroad than about the problems in our own homes. The Master as he closed the great Sermon on the Mount gave us a parable.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

"For he taught them as one having authority, and not as the scribes." (Matt. 7:24-28.)

It was Mark Twain who told us that everyone must expect to have personal trials and personal tragedies. He wrote this after the tragic death of his twenty-five-year-old daughter Suzy. He said, "Suzy died at the best time of life, age 25. She had lived her golden years. For after that there come the risks, the responsibilities, and the inevitable tragedies of life." The Master's parable gives us the key to avoid disaster when these trials come.

Many times I personally have wondered at the Master's cry of anguish in the Garden of Gethsemane. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from

me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

As I advance in years, I begin to understand in some small measure how the Master must have felt. In the loneliness of a distant hotel room 2,500 miles away, you, too, may one day cry out from the depths of your soul as was my experience: "O dear God, don't let her die! I need her; her family needs her."

Neither the Master's prayer nor my prayer was answered. The purpose of that personal suffering may be only explained in what the Lord said through the Apostle Paul:

"Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him;" (Heb. 5:8-9.)

So it is in our day. God grant that you and I may learn obedience to God's will, if necessary by the things which we suffer. One of the things that characterizes us as Saints, as King Benjamin told us, was to be "submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19.)

There have been signs that have been given by which we shall know when the coming of the Lord shall be;

and the Lord has given us two or three warning words to remember:

"... I say unto all men; watch, therefore, for you know not at what hour your Lord doth come. . . .

"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." (Joseph Smith 1:46, 48.)

"But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die." (D&C 45:32.)

"... and he that watches not for me shall be cut off." (*Ibid.*, 45:44.)

These are words to be remembered. Watch! Be ye therefore ready! Stand in holy places and be not moved! Be still and know that I am God!

I bear witness that until a person has been willing to sacrifice all he possesses in the world, not even withholding his own life if it were necessary for the upbuilding of the kingdom, then only can he claim kinship to Him who gave his life that men might be. God make us worthy, willing to accept whatever he sees fit to inflict upon us, as a little child to his father.

I bear you my solemn witness as to the divine mission of the Lord and to the responsibility we must bear as his Church and his people and his priesthood, in the name of the Lord Jesus Christ. Amen.

fied himself as far as keeping the carnal commandments was concerned. There was no serious transgression, but it was the follow-through—"if thou wilt be perfect"—that was the stumbling block. The requirement to use his worldly goods to benefit others proved to be his great test, a test that made him sad, as it does many today.

Immediately following this episode the Savior addressed his disciples and said: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." Even his disciples seemed taken aback by this statement, for they asked: "Who then can be saved?" Jesus answered them: "With men this is impossible; but with God all things are possible." (*Ibid.*, 19:23, 25-26.)

Here then is the key—by the power of our Father in heaven man is saved. And this power of God is exercised through the action of his laws. His laws are given for the benefit of his children—to help them properly take command of their lives concerning worldly goods.

Christ taught: "... seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

"For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

"But rather seek ye the kingdom of God; and all these things shall be added unto you." (Luke 12:29-31.) There are many men who can testify to this truth.

Neither wealth nor the material things of the world in and of themselves are evil; it is the love of possessing them above all else that is evil.

The Lord revealed to the Prophet Joseph Smith: "... that which cometh of the earth is ordained for the use of man for food and for raiment, and that he might have in abundance.

"But it is not given that one man should possess that which is *above another*, wherefore the world lieth in sin." (D&C 49:19-20. Italics added.)

Many of the problems of society develop because of man's vain ambition to get gain and power "above another." Such desires follow the natural course in the heart of man. "... the natural man," said King Benjamin, "is an enemy to God. . . ." (Mosiah 3:19.) One should cultivate thoughts of love for God and fellow-men and strive to serve one another.

"When Matthias Baldwin, who built the first American locomotive, had made good and had accumulated a fortune, he was wont to distribute liberal gifts freely among those who had been less prosperous than he. So generous, indeed, was he that when he had not the cash by him he would give personal notes instead. 'Nobody hesitates to sign promises to pay in the future in order to get capital for busi-

Who Then Can Be Saved?

Bishop John H. Vandenberg

Presiding Bishop

● It has been said: "The great [question] of the twentieth century is: 'How can I acquire wealth?' No question occupies a larger place in the minds and . . . hearts of . . . people today than this. Millions . . . in our land worship at the shrine of mammon. The twentieth century is money mad. This is true of men in every station and in every walk of life." (Morris Chalfant, "The Sin of the Church," *Wesleyan Methodist*.)

Avarice and selfishness masterminded all sin and crime. The Lord has repeatedly warned against the disastrous consequence to the soul of one having his heart so set upon the things of this world as to neglect the real purpose and meaning of life.

For instance, a certain young man made this inquiry of the Savior: "Good Master, what good thing shall I do, that I may have eternal life?

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

"Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

"But when the young man heard that saying, he went away sorrowful: for he had great possessions." (Matt. 19:16-22.)

Jesus touches upon a subject here which is essential to a successful and happy life. Had the young man been able to follow the Savior's counsel, he no doubt would have experienced great joy; certainly he would not have gone away sorrowful. It is interesting to note that the young man had quali-

ness,' he would say. 'Are we to trust the Lord to take care of our affairs, and not His own?' Sometimes, it is said, this practice would get Mr. Baldwin into small difficulties; but on the other hand it often helped him when he needed business notes for himself. Said one bank president to another, once, 'You refuse to help him because he does not know what to do with his money. We will stand by him because he is determined to do good with his money. His collaterals are God's promises.'" (Osborne J. P. Widsote, *What Jesus Taught*, p. 175.)

Mr. Baldwin may have been acquainted with Paul's admonition to Timothy: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works, ready to distribute, willing to communicate;

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6:17-19.)

Mr. Baldwin personally said, "I feel more thankful for the disposition to give largely than for the ability to give largely; for I know that immense wealth can be acquired a great deal easier than the heart to use it well. My money without a new heart would have been a curse to me." (Widsote, *op. cit.*, p. 180.)

A few days ago the *Deseret News* carried an article about Mr. J. C. Penney. In part it said: "One night, for example, at age 56, I [Mr. Penney] was broke, discouraged, ill in a sanitarium in Battle Creek, Michigan. I felt that I would never see the dawn of another day," said Mr. Penney. "I got up and wrote farewell letters to my wife and to my oldest son. I sealed the letters. If I did sleep, it was not a sound sleep. I rose early, went down to the mezzanine floor, and found the dining room was not open.

"Suddenly, over in one corner of the mezzanine, I heard the singing of gospel hymns. The song was the old favorite, 'God Will Take Care of You.' You can imagine how heavy my heart was when I went in. Yet, I came out of that room that morning a changed man. Within just a few moments my life was transformed. It was almost as if I had had a new birth. God did take care of me. . . . And ever since, I have been trying to fill that obligation

"When I finally got back on firm ground, I had much less in a material sense than I enjoyed before. But I had gained immeasurably in spiritual wealth, for I had learned to turn to God for guidance in all the acts and decisions of my life.

"All spiritual awakening requires this realization: material arrogance and pride build up a sense of power

that separates man more and more from God. Then when some desperate crisis brings this realization, the change appears almost a miracle.

"But that miracle is ever within a hand's reach of all of us. That is the wonderful thing about it. We have only to reach out and touch God, to take His hand and ask Him to lead us." (*Deseret News*, September 16, 1965, p. A9.)

America as a whole is today economically prosperous; and unless we turn to God, grave consequences may result. Members of the Church are taken up in this surge of prosperity, and we should be alert to the words of Paul: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:9-10.)

Avarice and selfishness seem to be the greatest sin and lead to many



crimes. Robberies, burglaries, assaults, murders are committed because of the selfish attitude "I want it."

The Lord, therefore, has given his children guiding principles to assist them to overcome such inclinations as they may have. The Church will help a man to eradicate selfishness from his mind if he will but follow the laws of the gospel. For example, the law of tithing is for man's benefit. As a man voluntarily begins to pay an honest tithing, his interests and desires are focused toward God.

No one who is selfish can gain a righteous state. The principle of tithing will help one overcome this enslaving power, for at the very base of this principle lies the means of subduing and conquering selfishness. Hence, it is a great blessing to the individual who will honestly live

the law.

President Brigham Young once said: "The law of tithing is an eternal law. The Lord Almighty never had his Kingdom on the earth without the law of tithing being in the midst of his people, and he never will. It is an eternal law that God has instituted for the benefit of the human family, for their salvation and exaltation." (*Discourses of Brigham Young*, 1943 ed., p. 177.)

In 1831 the Lord, in a revelation through the Prophet Joseph Smith, said: "And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old." (D&C 38:39.) You will recall the Nephite nation was destroyed because the people sought to gratify their own pride and vain ambitions. They were unable to resist the appeal of wealth and the things it could buy, loving power and gain more than God.

President McKay has counseled: "Tithing should not be given with a selfish end in view. A man who pays tithing just to keep his name on the record will receive his reward, of course; he will have his name on the record. 'Verily, he hath his reward,' as the man who prayed to be seen and heard of men. But he who gives because he loves to help others and to further the cause of righteousness, who gives cheerfully with thanksgiving in his heart, also has his reward; for in giving he is really obtaining. In losing his life for Christ's sake, he finds it.

"If all would thus lose themselves unselfishly in the law of tithing, there would be sufficient in the Lord's storehouse to insure the comfort and education of every person in need in the Church. The Church would thus become the best, the safest insurance society in the world. The time will come when tithing as a sufficient means of protection will be even more fully understood than it is today. . . ." (David C. McKay, *Treasures of Life*, pp. 284-285.)

May God bless us that we may catch the vision and the spirit of the Savior's admonition: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

May this be our lot, I ask in the name of Jesus Christ. Amen.

Our First and Second Estates

Franklin D. Richards

Assistant to the Council of the Twelve

● My dear brothers and sisters, the Lord has said, "... if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D&C 14:7.)

In a glorious vision to Moses we learn that it is God's work and glory "... to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Even though this is God's work and glory, life seems to be a mystery to most of God's children. Men wonder, "Where did we come from, and what is the object of life?" The answers to these questions are essential in order for each of us to achieve the maximum benefits, happiness, and peace that this life affords.

But to us God has revealed the object of life. He has revealed the great truth that he is our Father and that we are his spirit children. I am indeed grateful for this knowledge; and as we appreciate that we are spirit children of our Father in heaven, unlimited possibilities lie before us.

Through the restored gospel of Jesus Christ, we learn that we enjoyed a pre-mortal existence as spirit children of God the Father.

In our first estate or premortal existence we had our free agency, and because of our choice and worthiness we were eligible to come to this earth—our second estate. Thus, at the time of our earthly birth our spirit entered into our mortal body and became the life of our body.

The knowledge that this life is the second estate opens up the great concept of eternal progress. This is a basic truth of our religious thought. What a tremendous vision this gives us.

And why did we come to this second estate? To be proved and tested—to see if we will do all things whatsoever the Lord commands us. (See Abraham 3: 25.)

Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

I bear witness to you that Jesus is the Christ, our Savior and Redeemer, and that all of God's children will inherit immortality through the atonement of the Christ, but that only those who keep God's commandments and endure to the end will inherit eternal life and exaltation in the celestial kingdom.

How many experiences, pleasant and unpleasant, must we have, and how much knowledge must we attain to become perfect, even as our Father

in heaven is perfect? Let us consider this matter before answering.

Great blessings come from the knowledge that we obtain and the experiences we have, and it should be remembered that every experience has a value.

The Prophet Joseph was proved the same as each of us is. He encountered intense opposition and what appeared to be insurmountable obstacles.

When he was crying to the Lord in Liberty Jail in March 1839, the word of the Lord came to him, saying:

"... if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

I am sure that it was difficult for the Prophet Joseph at that time to appreciate how this most difficult experience would be for his good, but it undoubtedly was a preparation for greater tests that came later.

I love the Prophet Joseph Smith and bear witness that he was one of the great prophets of all time.

You may recall that historic and memorable journey of Zion's Camp to Missouri. Since it failed of its purpose to reinstate the Saints in possession of their lands in Jackson County, it was regarded by some as being an unprofitable episode.

"A brother in Kirtland—one too weak in the faith to go with the camp—meeting Brigham Young on his return from Missouri, said to him, 'Well, what did you gain on this useless journey to Missouri with Joseph Smith?' 'All we went for,' promptly replied Brigham Young." (*Comprehensive History of the Church*, 1, 370.)

In the camp's journey of more than a thousand miles there were many experiences. There were fatigues, hardships, and disappointments to overcome; all of these experiences were valuable to the men who participated in them. Many became the leaders in two great exoduses involving the removal of 12,000 Saints from Missouri to Illinois and of more than 20,000 from Illinois to the Salt Lake Valley.

In another way also this Zion's Camp experience was profitable. In February 1835 a conference was held in which the Prophet explained "that the trials and sufferings endured on that journey to Missouri were not in vain, for it was the will of God 'that those who went to Zion with a determination to lay down their lives, if necessary, should be ordained to the

ministry, to go forth to prune the vineyard for the last time.'" (*Ibid.*, 1, 372-373.) Thus it was from this group that the Quorum of the Twelve Apostles was selected.

Again it was the knowledge obtained and faith and strength that was developed that prepared these men for the great work that was ahead of them.

Yes, it is essential that each of us learn from our experiences as we are tried and tested by the afflictions of this life. God has explained that this is an important part of this life.

It seems, however, that human nature wants to follow the easy path, but each of us should thank the Lord for the difficulties we encounter.

I know that as we look back upon our lives, we will acknowledge that those experiences that were the most difficult were in the end the most profitable. The lessons learned and faith developed in such hours of hardship will prove to be of eternal value to us in our path of eternal progress.

Many of us recall the dark days of the depression in the early nineteen thirties. The loss of one's possessions is a humbling experience, especially with the responsibilities of a family, but the lessons will never be forgotten.

Likewise, the loss of loved ones are sad experiences, but these difficult tests build great faith, courage, and humility. In the presence of death we are made humble, for then we realize our own helplessness and our dependence upon our Heavenly Father for comfort.

Those who have fulfilled missions understand the difficulties and disappointments in bringing souls into the kingdom of God. But none would deny the great opportunities for personal growth and development as well as eternal joy and happiness.

Service to mankind through activity in the Church affords one of the great opportunities for experience. This type of experience develops love, faith, wisdom, understanding, discernment and invariably results in increased knowledge.

The Savior said, "Woe unto you, when all men shall speak well of you..." (Luke 6:26.)

The Church and the people of the Church have encountered and will encounter many trials and tribulations, but as the Lord explained to the Prophet in Liberty Jail, "... all these things shall give thee experience, and shall be for thy good." (D&C 122:7.)

We should not expect all to speak well of us or expect all to be well with us continually. Let us prepare steadfastly to face adversity regardless of the form it takes, recognizing that such experiences are necessary to the progress of the Church as well as ourselves as individuals.

God has not promised us that we won't have problems and troubles, but

he has promised us comfort, increased faith and knowledge, as well as growth and development as we successfully meet each challenge of life.

What may appear to be a small problem to some may be a major one to another. The important thing about a problem is: How do we react to it?

As we pursue the study of the gospel of Jesus Christ, we perceive that it is a grand philosophy of life, yes, the plan of life.

President McKay has said that the purpose of the gospel is to change men's lives, to make bad men good and good men better, and to change human nature. (Film *Every Member a Missionary*.)

How much learning and how many experiences do we need to become godlike? The answer is that we need all we can receive on this earth; and as we successfully meet this life's challenges, we will be prepared for more as we leave this estate and move into the next estate in the hereafter.

Our Father has sent us here for a short period of mortal experience. He has given us principles to guide us and

has endowed us with free agency to choose our paths. As we choose the right we are promised eternal progress and love and peace with our families and friends. And he has promised us that as we keep his commandments his spirit will be with us.

Words cannot describe the happiness that comes into our lives when the spirit of God is with us. This happiness includes a peace that passeth understanding except to the person that receives it.

Let us truly appreciate the object of this life and endure to the end by meeting life's challenges with a determination to make each experience of eternal value to us and thus contribute to our eternal progress.

I thank the Lord for the prophet, our beloved President David O. McKay, who stands at the head of The Church of Jesus Christ of Latter-day Saints today. May the Lord sustain him in his great calling, and may we all have the good judgment and courage to follow his inspired advice and counsel, I pray in the name of Jesus Christ. Amen.

kingdom of God but will build in opposition to God's program and will build the kingdom of false men and Satan. A true prophet will not build the kingdom of Satan. A true prophet will help build the kingdom of God. He will teach the teachings and doctrines of Jesus Christ. He will teach the God-inspired scriptures. Jesus said, "No man can serve two masters: . . ." (*Ibid.*, 6:24.) Many have tried, but the statement of the great Teacher still stands.

A fine couple came into my office in the Mormon Pavilion recently, and the husband was concerned because his wife who had visited the Pavilion a few weeks before had recently joined The Church of Jesus Christ of Latter-day Saints, and she was filled with peace, joy, and satisfaction. He said, "My wife seems to know, but I do not know, that Jesus Christ is the Son of God. I do not know that Joseph Smith is a prophet of God. I would like to know the truth."

He said, "I do believe that there is a God or a Creator."

In answer I said, "Your Father in heaven has a greater desire that you know that Jesus Christ is literally his Son and that he is the Savior, and he desires that you know the prophets, even more than you desire to know, but you must be ready to accept and follow the Savior."

Jesus Christ gave us the key of how we can know, and this has been repeated, and I think it is rather significant. It has been mentioned in this conference several times. I think it has great import and is very essential in the great missionary program because no convert can come into this Church, knowing the truth and knowing what is essential, unless he follows and understands what the Savior mentioned.

Picture the Savior with his apostles, living here in mortality, the very God that the people thought they were worshipping, the very Messiah they were looking for. And the Savior said to his apostles:

"Whom do men say that I the Son of man am?" (*Ibid.*, 16:13.)

Well, you know the answer. It is well known. The people did not know who he was. I wonder if we would. He was the carpenter's son across the street, claiming to be the Son of God.

Jesus turned to the apostles, "But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (*Ibid.*, 16:15-16.)

Peter knew. Many of us know, and all who wish the truth would like to know. And here is the key, as you know. Jesus then revealed a great gem of truth and a treasure of knowledge of God the Eternal Father's relationship and responsibility to his children. Our Father in heaven is not without responsibility.

Life's Greatest Meaning

Bernard P. Brockbank

Assistant to the Council of the Twelve

● Brothers and sisters: It is a blessing and a privilege to be in the talented and spiritual atmosphere of this great [Tabernacle] Choir. We fondly remember their great strength back at the [Mormon] Pavilion at the World's Fair. They are still talking about it in many of the areas.

It is also a heartfelt joy and blessing to have a living prophet of God on earth today and to have a quorum of Twelve Apostles. This is a unique organization in this world of many varied religions, one that conforms to God's plan and to the scriptures.

The scriptures and ecclesiastical history reveal that many men are willing and anxious to accept the prophets and apostles of other ages. Many today are willing to accept Noah, Abraham, Moses, Jacob, and others as prophets of God, but few of the people living at the time these prophets lived accepted them as prophets of God.

Many men today accept Jesus Christ as the Savior and Son of God, but few accepted him when he lived on this earth.

Many are willing to accept the past prophets but comparatively few are willing to accept and follow the living prophets. Many today are willing to accept Jesus Christ, but few were willing to accept and follow him.

In the Mormon Pavilion at the New

York World's Fair many from all sects and religions are asking, "How can we know that Jesus Christ is the Savior and the Son of God, and how can we know that Joseph Smith is a prophet of God and that the restoration of the gospel took place?"

Anyone can know if he truly and sincerely wants to know if a prophet is a false or is a true prophet of God. Jesus Christ gave us the key of how one may know. He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:15-16.)

A false prophet, is as out of place and out of pattern in God's program as a fig on a thistle or a grape on a thorn.

Jesus continued: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . .

"Wherefore by their fruits ye shall know them." (*Ibid.*, 7:17-18, 20.)

A corrupt or false prophet will bring forth evil fruit. A prophet of God will bring forth good fruit or God's program.

A false prophet will not build the

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Ibid.*, 16:17.)

The knowledge and testimony that Jesus Christ is the Son of the living God cannot come from flesh and blood but must be revealed from our Father which is in heaven. The children of God must receive this knowledge literally from their Creator.

I said to my friend, "Do you sincerely want to know that Jesus Christ is the Son of the living God?"

He said, "Above all else."

"Do you know how to pray?"

He said, "I have never prayed."

"Would you like to talk to your Father in heaven?"

"Of course I would."

"Did Jesus Christ pray?"

"Yes, he prayed."

Jesus Christ taught us how to pray. Many know the Lord's prayer, but few really comprehend its great significance. To many it has been a pattern of repetition, but not a pattern literally of the great sequence of prayer from God's children to their Heavenly Father.

Let's just briefly analyze it. First, we pray to our Father in heaven: "Our Father which art in heaven, Hallowed be thy name." (*Ibid.*, 6:9.)

Then we pray to help build the kingdom of God on earth as it is in heaven. And you cannot pray to bring it without being blessed. We pray to help build God's kingdom on earth. Then one prays to do the will of God. What a difference this is over always praying for the Lord to give us blessings. "Thy will be done, in earth, as it is in heaven." (*Ibid.*, 6:10.) Then we thank God for our blessings, for our daily bread. You ask your Father in heaven to forgive you for your debts, your sins and weaknesses, and likewise you will forgive anyone that has injured or offended you, so that your heart will be ready to receive the blessings.

You ask the Lord to help you when you are tempted with evil. You ask your Father to deliver you from evil. This is a tremendous request.

Then the prayer closes. No one praying can keep from the great significance of the three closing thoughts: "... For thine is the kingdom, and the power, and the glory, for ever." (*Ibid.*, 6:13.)

Jesus also said, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you."

"... ask, and ye shall receive, that your joy may be full." (John 16:23-24.)

I asked my friend again, "Do you want your joy to be full?"

And of course he said that he did.

"You must ask in the name of Jesus Christ when you pray to God for his blessings."

Then he said, "I would like to read all the church books I can get ahold of."

This revealed one of the little secrets that was keeping this young man from the Church. His desire was good, which is very important; he had a marvelous attitude, but he wanted a witness through his own mind, from his own reading, through his own understanding, even though we had been speaking about the message the Lord gave of how we can know. This witness cannot come from flesh and blood but must come from God the Eternal Father.

I again asked him if he would privately and secretly fast and pray from his heart to God, so that he might know the truth. He said, "I will do the best I can, but I assure you I will pray."

One week later he was baptized, and with tears in his eyes and joy in his heart he knew that Jesus Christ was his Savior and that he was literally the Son of the living God. His Father in heaven also revealed to him that Joseph Smith was a prophet; he also knew that the Book of Mormon was scripture and was the word of God. That came as an answer from his Father in heaven, and he was thrilled to get acquainted with it. He told me, "Life has greater meaning."

Fellow members of the Church of Jesus Christ, many of your neighbors desire to know the truth. The World's Fair has proven that the people are hungry for righteousness, hungry for the truth, but there are few to teach them. It is God's plan and program for this life. Many have been misled, even as Jesus said the religious Pharisees were misled by the traditions and doctrines of men.

The doctrines and ordinances and commandments of God and Jesus

Christ, again, I repeat, are found in the holy scriptures. Encourage your friends with love, kindness, and neighborliness to read the scriptures, to read the Bible and the Book of Mormon. All Saints should give their friends a copy of the Book of Mormon. This program has started. See how beautifully it works. Can you picture a million members of this Church with a testimony, with a witness from God, giving the great tangible witness to their neighbors, and then individually following through, encouraging their neighbors to pray, with love and kindness building within them the knowledge that this great book is the second great witness of God's program here upon the earth, along with the Bible? It may not be second, but is a witness with the Bible. It works.

A million copies! And it depends on you. Here the majority of the leadership of God's program on earth is represented. Everyone can be a missionary, and the Book of Mormon a little tool, and then with the follow-up, you will be surprised. The Book of Mormon will draw tears to the eyes of the honest in heart. After they have read this book they will know that Jesus Christ lives and that the Prophet Joseph Smith was a prophet and that the gospel has been restored.

In closing, I would just like to say that in a few days one of the greatest missionary tools of all time, the Pavilion at the World's Fair, where we have had the opportunity of meeting and touching the hearts of millions, will be closed and dismantled, but its strength and its potency and what it has done will live indefinitely. It is good to have been a part of it.

May the Lord bless all of us to be about our Father's business, I pray in the name of Jesus Christ. Amen.

The Search for Jesus

Thomas S. Monson

Of the Council of the Twelve

● This has been a most inspirational conference. As this the final session draws to its close, it is not my desire to speak to a formal text, but rather to bear my personal testimony concerning Jesus of Nazareth and to suggest that each person undertake a personal search for him.

Many of you have traveled far to attend this conference. From Europe, from Canada, from Mexico, from the isles of the sea, and from many other points you have come.

In the New Testament of our Lord, John describes a similar journey by those who would worship.

"And there were certain Greeks among them that came up to worship at the feast:

"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, *Sir, we would see Jesus.*" (John 12:20-21. Italics added.) I feel this is your desire even today.

The little children have another way of expressing the same wish. Most often they say: "Tell me the stories of Jesus I love to hear; things I would ask him to tell me if he were here." (W. H. Parker, *The Children Sing*, No. 65.)

They seek after Jesus, and so it has

ever been. No search is so universal. No undertaking so richly rewarding. No effort so ennobling. No purpose so divine.

The search for Jesus is not new to this present period of time. In his touching and tender farewell to the gentiles, Moroni emphasized the importance of this search: "And now I, Moroni, bid farewell. . . ."

"And . . . I would commend you to seek this Jesus of whom the prophets and apostles have written, . . ." (Ether 12:38, 41.) For generations, enlightened mankind anxiously sought the fulfillment of prophecies uttered by righteous men inspired of Almighty God. For did not Isaiah declare: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel?" (Isa. 7:14.) And again, "For unto us a child is born, . . . and his name shall be called . . . The Prince of Peace." (*Ibid.*, 9:6.)

And on this continent God's prophets declared: ". . . the time cometh, and is not far distant, that with power, the Lord Omnipotent . . . shall dwell in a tabernacle of clay, . . ."

" . . . he shall suffer temptations, and pain. . . ."

"And he shall be called Jesus Christ, the Son of God. . . ." (Mosiah 3:5, 7-8.)

Then came that night of nights when the angel of the Lord came upon shepherds abiding in the field, keeping watch over their flock, with the pronouncement: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." (Luke 2:8-11.)

Thus personally invited to undertake a search for the babe wrapped in swaddling clothes and lying in a manger, did these shepherds concern themselves with the security of their possessions? Did they procrastinate their search for Jesus? The record affirms that the shepherds said to one another, "Let us now go even unto Bethlehem. . . ."

"And they came with haste. . . ." (*Ibid.*, 2:15-16. Italics added.)

Wise men journeyed from the East to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

"When they saw the star, they rejoiced with exceeding great joy."

"And . . . they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matt. 2:2, 10-11. Italics added.)

With the birth of the babe in Bethlehem, there emerged a great endowment—a power stronger than weapons, a wealth more lasting than the coins of Caesar. This child was to be the King of kings and Lord of lords,

the Promised Messiah, even Jesus Christ the Son of God.

Born in a stable, cradled in a manger, he came forth from heaven to live on earth as mortal man and to establish the kingdom of God.

During his earthly ministry, he taught men the higher law. His glorious gospel reshaped the thinking of the world. He blessed the sick; he caused the lame to walk, the blind to see, the deaf to hear. He even raised the dead to life.

What was the reaction to his message of mercy, his words of wisdom, his lessons of life? There were a precious few who appreciated him. They bathed his feet. They learned his word. They followed his example.

Then there were the many who denied him. When asked by Pilate, "What shall I do then with Jesus which is called Christ?" (*Ibid.*, 27:22) they cried, "Crucify him." They mocked him. They gave him vinegar to drink. They reviled him. They smote him with a reed. They did spit upon him. They crucified him.

Can we, in part, appreciate the suffering of God the Eternal Father as his Only Begotten Son in the flesh was placed on a cross and crucified? Is there a father or a mother who could not be moved to complete compassion if he or she heard a son cry out in his own Garden of Gethsemane, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done?" (Luke 22:42.)

All of us love the beautiful account from the Holy Bible of Abraham and Isaac. How exceedingly difficult it must have been for Abraham, in obedience to God's command, to take his beloved Isaac into the land of Moriah, there to present him as a burnt offering. Can you imagine the heaviness of his heart as he gathered the wood for the fire and journeyed to the appointed place? Surely pain must have racked his body and tortured his mind as he bound Isaac and laid him on the altar upon the wood and stretched forth his hand and took the knife to slay his son. How glorious was the pronouncement, and with what wonder welcome did it come, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only son from me." (Gen. 22:12.)

As God witnessed the suffering of Jesus, his Only Begotten Son in the flesh, and beheld his agony, there was no voice from heaven to spare the life of Jesus. There was no ram in the thicket to be offered as a substitute sacrifice. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Down through the generations of

time, the message from Jesus has been the same. To Peter by the shores of beautiful Galilee, he said, "Follow me. . . ." (Matt. 4:19.) To Philip of old came the call, "Follow me." (John 1:43.) To the Levite who sat at receipt of customs came the instructions, "Follow me." (Matt. 9:9.) And to you and to me, if we but listen, shall come that same beckoning invitation, "Follow me."

But how do we follow him if first we don't find him? And how shall we find him, if first we don't seek him? Where and how should we begin this search for Jesus?

Some have attempted to answer these questions by turning to idols, others by burning incense or lighting candles. In times past, great throngs journeyed in the crusades of Christianity, feeling that, if only the Holy Land could be secured from the infidel, then Christ would be found in their lives. How mistaken they were. Thousands upon thousands perished. Many others committed heinous crimes in the very name of Christianity. *Jesus will not be found by crusades of men.*

Still others searched for Jesus in councils of debate. Such was the historic Council of Nicea in 325 AD. There, with the help of the Roman Emperor, the delegates did away in Christendom with the concept of a personal God and a personal Son—the two separate and distinct Glorified Beings of the scriptures. The Creed of Nicea, the "incomprehensible mystery" of which its originators seemed so proud precisely because it could not be understood, substituted for the personal God of love and for Jesus of the New Testament an immaterial abstraction. The result was a maze of confusion and a compounding of error. *Jesus will not be found in councils of debate.* Men of the world have modified his miracles, doubted his divinity, and rejected his resurrection.

The formula for finding Jesus has always been and ever will be the same—the earnest and sincere prayer of a humble and pure heart. The Prophet Jeremiah counseled, ". . . ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13.)

Before we can successfully undertake a personal search for Jesus, we must first prepare time for him in our lives and room for him in our hearts. In these busy days there are many who have time for golf, time for shopping, time for work, time for play, but no time for Christ.

Lovely homes dot the land and provide rooms for eating, rooms for sleeping, playrooms, sewing rooms, television rooms, but no room for Christ.

We get a pang of conscience as we recall his own words, ". . . foxes have holes, and the birds of the air have nests; but the Son of man hath

not where to lay his head"? (Matt. 8:20.) Or do we flush with embarrassment when we remember, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn"? (Luke 2:7.) No room. No room. No room. Ever has it been.

As we undertake our personal search for Jesus, aided and guided by the principle of prayer, it is fundamental that we have a clear concept of him whom we seek. The shepherds of old did seek Jesus the child. But we seek Jesus the Christ, our older Brother, our Mediator with the Father, our Redeemer, the Author of our salvation, him who was in the beginning with the Father, him who took upon himself the sins of the world and so willingly died that we might forever live. This is the Jesus whom we seek.

And when we find him, will we be prepared as were the wise men of old to provide gifts from our many treasures? They presented gold, frankincense, and myrrh. These are not the gifts Jesus asks of us. From the treasure of our hearts Jesus asks that we give of ourselves.

"Behold, the Lord requireth the heart and a willing mind; . . ." (D&C 64:34.)

In this marvelous Dispensation of the Fullness of Times, our opportunities to give of ourselves are indeed limitless, but they are also perishable. There are hearts to gladden. There are kind words to say. There are gifts to be given. There are deeds to be done. There are souls to be saved. "Go, gladden the lonely, the dreary; go, comfort the weeping, the weary; go, scatter kind deeds on your way, oh, make the world brighter today!" Mrs. Frank A. Breck, *Deseret Sunday School Songs*, No. 197.)

As we remember that "... when ye are in the service of your fellow beings ye are only in the service of your God" (Mosiah 2:17), we will not find ourselves in the unenviable position of Jacob Marley's ghost, who spoke to Ebenezer Scrooge in Dickens' immortal *A Christmas Carol*. Marley sadly spoke of opportunities lost. Said he, "Not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness. Not to know that no space of regret can make amends for one life's opportunities misused! Yet such was I! Oh! such was I!"

Marley added, "Why did I walk through the crowds of fellow-beings with my eyes turned down, and never raised them to that blessed Star which led the Wise Men to a poor stable? Were there no poor homes to which its light would have conducted me?"

Fortunately, the privilege to render service to others can come to each of

us. If we but look we too will see a bright, particular star which will guide us to our opportunity.

One who saw such a star and followed it was the late Boyd Hatch of Salt Lake City. Deprived of the use of his legs, faced with a lifetime in a wheelchair, Boyd could well have looked inward and, through sorrow for self, existed rather than lived. However, Brother Hatch looked not inward, but rather outward into the lives of others and upward into God's own heaven; and the star of inspiration guided him not to one opportunity, but to literally hundreds. He organized Scout troops of handicapped boys. He taught them camping. He taught them swimming. He taught them basketball. He taught them faith. Some boys were downhearted and filled with self-pity and despair. To them he handed the torch of hope. Before them was his own personal example of struggle and accomplishment. With a courage which we shall never fully know or under-

stand, these boys of many faiths overcame insurmountable odds and found themselves anew. Through it all, Boyd Hatch not only found joy, but by willingly and unselfishly giving of himself, he also found Jesus.

Every member of The Church of Jesus Christ of Latter-day Saints, in the waters of baptism, has covenanted to stand as a witness of God "... at all times and in all things, and in all places ..." and has expressed a willingness "... to bear one another's burdens, that they may be light." (Mosiah 18:9, 8.)

By fulfilling this covenant in our lives, we will become acquainted with him who declared, "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:10.) This is the Jesus whom we seek. This is our Brother whom we love. This is Christ the Lord, whom we serve. I testify that he lives, for I speak as one who has found him, in the name of Jesus Christ. Amen.

Cherish Noble Aspirations

President David O. McKay

● My dear brethren and sisters: As we come to this parting hour, I hope that the teachings and life of the Master seem to you all to be more beautiful, more necessary, and more applicable to human happiness than ever before. Never have I believed more firmly in the perfection of humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection—as God made manifest in the flesh, as the Savior and Redeemer of mankind. Accepting him as my Redeemer, Savior, and Lord, I accept his gospel as the plan of salvation, as the one perfect way to human happiness and peace. There is not a principle which was taught by him but seems to me to be applicable to the growth, development, and happiness of mankind. Every one of his teachings seems to me to touch the true philosophy of living. I accept them with all my heart and pray that all who participated in this great conference, either as listeners or speakers, may have that same desire in their hearts.

Let us strive so earnestly to represent him or to follow him that our spirits may be eternally young. If thoughts affect the physical being, might it not be true that eternal truths will contribute to the eternal nature of the spirit within? On the night of his betrayal, the Savior said: "And this is life eternal, that they might know thee the only true God, and Jesus

Christ, whom thou hast sent." (John 17:3.) And how may we know of the doctrine? "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (*Ibid.*, 7:17.)

Wisdom comes through effort. All good things require effort. That which is worth having will cost part of your physical being, your intellectual power, and your soul power—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.) But you have to seek, you have to knock. On the other hand, sin thrusts itself upon you. It walks beside you, it tempts you, it entices, it allures. You do not have to put forth effort. It is like the poor, fallen woman who lies in wait to deceive. It is like the billboard advertising attracting you to drink and to smoke. It is like the message that comes into your very homes with the television and radio or the golden packet put right into your hand. Evil seeks you, and it requires effort and fortitude to combat it. But truth and wisdom are gained only by seeking, by prayer, and by effort.

We cannot be true to ourselves and to our loved ones, to our associates, without feeling a determination to know more about this great truth to which testimonies have been borne here throughout this conference. The spirit within bears testimony that truth exists in this old world.



"What seek ye?" were the first words that Christ uttered to some of his Twelve, or some who afterwards became members of the Twelve. "Master, where dwellest thou?" He didn't say over here or over there, but he said, "Come and see." (John 1:38-39.) And they went with him that day and spent the rest of the afternoon in his presence.

I ask the youth of the Church today, "Whom do you seek?" Would you keep that youth which is yours now? Then love the Lord your God with all your mind, with all your heart, and with all your soul; and though the body becomes decrepit and like an old house begins to tumble, your spirit will still be young, as young as the little babe that might be in that tumbled-down house, because your body, after all, is but the house in which you live. Even when your heart stops beating, your eyelids close, and you respond no more to your physical environment, that spirit, still young, will go into the presence of him whom you have made your ideal. Then truly will it be demonstrated that:

"The stars shall fade away, the sun himself
Grow dim with age, and Nature sink
in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crash of
worlds."

(Joseph Addison, *Cato*, Act V, sc. 1.)

And now this great conference draws to a close. Our anticipation, our hopes, and our prayers that it might prove to

be uplifting and inspirational have been realized, and for that we are grateful to our Heavenly Father, grateful for the inspiration he has given to us and to the world. Truly, our hearts have been filled with gratitude that the Lord has magnified each one who has spoken to the end that his words have emanated from the presence of our Father.

As we leave to go to our various homes, let us make real the good feelings that have been aroused in our souls. Let us not permit to evaporate from our minds and feelings the good resolutions we have formed. Let us resolve that from now on we are going to be men of higher and more sterling character, more conscious of our own weaknesses, more kind and charitable towards others' failings. As we depart let us be more determined to be kinder husbands, more thoughtful wives, more exemplary to our children, more determined that in our homes we are going to have just a little taste of heaven here on earth.

Cherish in your hearts the testimony of truth; make it as solid and as firm and unwavering as the fixed stars in the heavens. May there come into everyone's heart and into all our homes the true Spirit of Christ, our Redeemer, whose reality, whose inspiring guidance I know to be real. May a kind heaven help us to cherish worthy ideals and noble aspirations. Whatever our joys and sorrows, let us ever remember that what we ardently desire in our hearts will determine what we really are. How constantly and consistently we cherish noble aspirations in our minds and follow them will determine whether we drift as failures along life's

highway or fulfill the divine purpose of our being.

Finally, let us be true to our country and to our country's ideals. Nearly three thousand years ago an ancient prophet said that this is a land choice above all other lands (see 1 Nephi 2:20), and it is; and the Constitution of the United States, as given to us by our fathers, is the real government under which individuals may exercise free agency and individual initiative.

Let us oppose any subversive influence that would deprive us of our individual freedom or make this government a dictator instead of a servant to the people.

God bless you officers and leaders of the Church. May the love of the Redeemer be in each heart, and that means that that love will be expressed in serving one another. God bless these brethren of the General Authorities with increased health and strength to carry on their responsibilities throughout the world. I know that God lives, that his Son Jesus Christ is the Savior of the world, and that divine beings restored to the Prophet Joseph Smith the gospel of Jesus Christ as he established it in the Meridian of Time.

I bear you this testimony as we part this afternoon and pray the blessings of the Lord to be upon each and every one of you, that the influence of the priesthood quorums, of auxiliaries, and of the missionaries may be more effective from this time forward than ever before in leading the honest in heart of the whole world to turn their hearts to the worship of God and give them power to control the animal nature and live in the Spirit, in the name of Jesus Christ. Amen.

New Star in the Sky

(Continued from page 1086)

don't seem to be doing anything about it. Of course, maybe we couldn't do much, but still. . . ."

"Yes, that's what I say. What could we do about it? 'Course there's trouble, everybody knows that, but what could we do about it?" His face grew eager. "By the way, Lem Williams was over here today, and he said he'd never seen the likes of our potatoes. A bumper crop, and you know the price. Listen to this, Emmie, twenty-two thousand bags of seed potatoes—that's what we got this year."

Emmie repeated in her mind the price and the number of bags. Maybe now was as good as anytime to go on. She really hadn't told Martin what it was she wanted. Cautiously, she reopened the subject.

"Maybe there isn't a lot we could do, you and me. But maybe there's some things we could. Like for instance. . . ." She waited. Martin didn't say a word. He just looked apprehensive. Emmie ignored it. "We could help the Gilmers. We could buy some of the things they need. Or. . . ." Should she say it? She did. She said, "Maybe we could take care of that debt Benny told about—the money it took to bring them up from Texas."

"Three hundred dollars! Is that what you're talking about? Is it, Emmie? Is it?" His voice was a heifer, bellowing with fright. His voice was thunder before summer rain. His eyes widened. "Is. . . . that. . . . what. . . . you. . . . mean?"

Emmie didn't know she could be so disciplined. "That's what I mean," she said deliberately. "I know it's a lot, and I know it sounds like book stories, like the things they do on television—giving things away, especially at Christmas time. But, it's not a new idea, Martin. It's been happening ever since, well, since Scrooge and Tiny Tim and long, long before."

Her voice was getting higher now. "But it's never happened to us, Martin, never. It's got to. We are fifty-seven, and life's slipping away. The wrong way."

"Now Emma Jensen, don't you get—!" Right here Martin stopped. But Emmie knew the word that should follow. She had heard it

before. She knew he wanted to say, "Don't you get dramatic; it will get you nowhere." She knew Martin. He was usually deliberate and disciplined, and he didn't like women to get all worked up and teary about things.

"All right then," Martin said, "let Lem Williams help the Gilmers out."

"Maybe Lem Williams won't. Maybe he's like us. Maybe he's just too—" Now it was she who couldn't say the word that should be said. She didn't want to say words that would hurt. She wanted to understand, and she felt that she did. "He's saved for so long," she said to herself, "he doesn't know how to spend money, except for tractors and plows or a new potato cellar." She looked at his face, it was a tired face. Deep lines furrowed the wind-weathered cheeks, and his thinning hair was gray. She tried to soften her voice.

"Maybe Lem Williams will help them out some," she said, "but eight children is a lot to feed, to clothe, and to send to school. We don't know, 'cause we've never had any."

Martin didn't bluster. He didn't say, "Now you're getting dramatic." He didn't say anything.

Emmie settled down in her chair, thinking way back. She thought about the early years when the mortgage was a formidable weight. She had hoped that, once the farm was paid for, Martin would relax a little, would become more sociable and active in affairs of the nearby community. She also knew that where a man's treasure is, there will his heart be also, and the growing bank account from a decade of large-farm prosperity had given him a considerable bank treasure. She feared that his heart was there and not elsewhere. That's what she had been thinking, though she hadn't said so.

"Three hundred dollars!" Martin roared again, "for someone you don't even know, not even a relative. Three hundred dollars and you don't even know that—" Again he stopped still, dead still, right in the middle of the sentence. But this time he walked out of the room, and Emmie knew that, for the present at least, the controversy was a closed issue.

The snows came late that season. The farmers were apprehensive.

After the winter wheat was planted, they looked yearningly at the skies, for rain, for snow. The day after Thanksgiving, snow began to fall. It fell steadily through long night hours and the shorter days, until the whole wide valley was an endless field of white. It was deep. It was heavy. It was beautiful. It was as if a benevolent sky meant to conceal with a gentle covering of unsullied white all of earth that was ugly or worn or unfinished.

Such depth of snow would have meant months of isolation for the scattered farm families, but for the tunneled highway made by the giant snowplows that kept it open.

Emmie was grateful for the plows. She had known isolation, had known loneliness, but as long as the highway was open, she could drive the four miles to town. Town meant a few stores and people to talk to, things to talk about besides the price of seed potatoes.

Today especially, she was glad for the open highway, for she had made plans and was not to be dissuaded by whim, reason, or previous performance. It was now a week before Christmas, and she was going to do some Christmas shopping—not for groceries only; there were more exciting items on her list.

Emmie entered Wilson's General Merchandise store wearing the same brown coat she had worn for several winters, but the tenor of her mind was new and resolute. She had made her plans. She would buy what she had never bought before, and she would do it now, if she never did it again. She would purchase things and never ask the price.

The saleslady, recalling her previous purchases, looked surprised. Emmie observed her amazement, but ignored it, continuing her purchases of levis, six pair; flannel shirts, six; stockings, woolly, dark, and warm, eight pair. When the saleslady asked for the sizes, Emmie hesitated. "Just mix them up, ages three to twelve. But mind you, eight pair," she said proudly.

There were other items that caught her eye. Almost tenderly her rough hands caressed the small-girl dresses. "I'll take these two," she said; "they're so pretty. If they're too long, she can hem

them up."

It had taken long and much thinking to bring Emmie to this state of action, for the habit of practicing strict economy through many, many years had etched a deep pattern.

The important shopping done, Emmie centered her thinking upon Christmas Day. The morning, she knew, would follow the pattern of other Christmas mornings. Martin would do the farm chores, assisted by a man hired during the winter months. For breakfast there would be bacon and eggs, hashed brown potatoes, muffins and raspberry jam. There would be no Christmas tree, a useless luxury. Long ago they had decided this, since there were no children to trim it. There would be two presents—a piece of fancy costume jewelry for her, though seldom worn, and some knitted socks for Martin.

But Christmas afternoon Emmie sighed under her breath, that would be different. There would be no knitting, no reading, no television, but a visit to the Gilmers. She had baked a pan of cookies and an applesauce cake, and of course there were the articles of clothing, purchased and so lovingly wrapped. There was the sweater for Benny. Emmie could scarcely wait. Reluctantly, Martin had promised that he would go with her as soon as lunch was over.

The Gilmer farmhouse was a volley of Christmas noise. Even before Martin and Emmie opened the wire gate, they paused a moment, trying to make out the words that were fused with laughter and occasional shouts.

Once inside the house, the noise assumed more meaning. There were children everywhere—older boys on the floor, fitting puzzle pieces together; smaller boys tooting tin horns; little girls, sitting under the Christmas tree, trying on beads, and laughing heartily. Benny was eating an apple and reading aloud from a book.

Mr. and Mrs. Gilmer, lean and friendly, seemed somewhat confused as they removed toys from chairs and tried to quiet the noise. But once they introduced themselves and all of the family, everyone felt completely at ease.

Emmie glanced around the room. There was a minimum of

furniture, but with so many children, there seemed to be little need or room for furniture. She and Martin sat comfortably on an old but reasonably firm divan. There was a Christmas tree, small but gaily trimmed with loops of popcorn and paper chains, with cut-out stars and bells. Martin said it took him way back to his own young days.

Before anyone was aware of it, the afternoon was gone. Emmie passed the cookies to the children, then removing the neatly folded dish towel, handed the applesauce cake to Mrs. Gilmer. Very deliberately she took the wrapped parcels from the basket. Nothing would do but that they be opened at once. Emmie was happy about that. She wanted to see the children's faces, and she wanted to see the presents again herself.

While Emmie was helping the girls try on the dresses, Martin and Jim Gilmer sat chatting informally on the long divan. They talked of Texas, of cotton versus potatoes, of climate, of the county schools and many things, inaudible above the noise and laughter of the children.

There were "thank you's" from everyone; but Benny, who refused to take his sweater off, came close to Emmie and said, "Thank you, Mrs. Jensen for this," patting the sweater front, "but specially for keeping the cat." And the visit was over.

The Christmas Day visit was over, and yet it was not over. Even after the supper dishes were cleared away and Martin had built a fire in the living room, a strange feeling of fulfillment remained—a feeling Emmie had not experienced in years. It was not like the satisfaction of seeing a chicken brood, newly hatched, or of new lambs added to their flock, or of summer fruit bottled and neatly shelved, or of petunias blooming bravely beyond the first frost. These contentments were small and transient. It was not even like that bigger satisfaction of having the farm mortgage paid off. This was different. "It was a success," she kept saying to herself, "even without the money."

She wondered if Martin felt as she did. "It's been a nice day, Martin, hasn't it?"

"Yes, frankly it has," he said.



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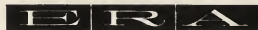
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"A right good day. Turned out better than I expected it would. By the way, those Gilmer kids are cute kids. Bright, honest-looking kids, especially that twelve-year-old. I was just thinking, maybe we could find something around our place for him to do next summer."

Emmie didn't answer. She wanted Martin to empty his mind, as much of it as he wanted to.

"They're a pretty nice family. They'd be nice to have in the valley. If things work out right for them, they might be able, someday, to get a piece of land for themselves up here—not go back to Texas." Then he added, "They

seemed mighty pleased about the presents."

"They were, Martin; they really were. Surprised, pleased, and grateful. But I keep asking myself, Who was most pleased, them or us?"

"I guess it's hard to tell." Then he asked, "Is it too late to teach an old dog new tricks?"

"Not if it's a farm dog," Emmie came back quickly: "they're smart."

"Well, Emmie," Martin coughed a little, "I've been doing some hard thinking myself, lately. It's not been easy for you all these years—being married to me. Not like you hoped it would be. Just working and saving. Working and scrim-

ing and saving, year after year. Not enough love coming in and going out."

Emmie liked the way he put it. "Jim Gilmer seemed pleased about the money, too, though he didn't want to take it."

"The money! The money, Martin?"

Martin gave no answer. He turned a page of the magazine lying open upon his knee.

Could that be what the two men were talking about as they sat upon the divan, conversing so quietly? Emmie recalled seeing Jim Gilmer wipe his eyes with the back of his hand, and Martin's face near and smiling. He wouldn't want the children to see their father accept the check—there's a man's pride to consider. It would be like Martin to think of that.

"Martin Jensen, did you really give that money?" She needed no answer now, for Martin looked up from the page and their eyes met. "Oh, Martin, you really did!"

Emmie could stand no more. Tears were gathering—she didn't want to cry. She tried to laugh lightly, but her voice was broken. She just walked out of the room. "Cry if you want to, Emmie," Martin called, following her into the unlighted kitchen.

She was standing by the sink, with the new window above it. As Martin entered the room, she dabbed at her eyes with a kerchief from her apron pocket. Neither spoke. They just stood, silently looking out at a window-square of sky.

"What are you seeing, Emmie?" Martin's voice was low, and it was mellow.

"Thinking," Emmie said, "thinking that this special, different day was sort of like the first Christmas Day. 'Course there was no manger. No heavenly choir. No shepherds. No hills of Bethlehem—"

Martin broke in, "Only miles of potato land."

"But there was love, a lot of it, and gifts, too. The best ones we could think of. I'm thinking, and I'm seeing—"

Martin's arms were around her shoulders. He held her close. "What is it you're seeing, Emmie?" he asked when she didn't finish.

"Something wonderful, just wonderful, Martin. I see a new star, in the sky—our sky!"



ROUTINE WORK: A LARGE PART OF LIFE

RICHARD L. EVANS

Most, if not indeed all of us, are sometimes fatigued, sometimes discouraged and bored with the routine of duties. All work, assignments, professions, and occupations are, in a sense, repetitive. Not everyone, perhaps not anyone, can constantly and consistently see the ultimate results of his efforts. Not anyone does great things all the time. There are routine and unexciting essentials in every occupation. There are uninteresting parts, preparation, inefficiencies, and wasted in-between times in every pursuit and profession. In the theatre it's rehearsing and memorizing and makeup, and a thousand tedious but necessary details. In research it is long and repetitive tasks, with an elusive hope for realizing an objective. In teaching it is patient preparing, explaining, correcting papers, and seeing some progress in some pupils, but not measurable each day. In law it is attention to many details and listening to many tedious troubles. In medicine it is much careful checking, along with some dramatic and satisfying situations, losing some, helping some to health, but much of listening to the minor ailments of many people. And so one might pick from every profession. There are good days and bad days for all of us—encouraging and frustrating days for all of us. And if anyone were to become too critical of his service or his situation, it is significant that anyone at times could find reason to say the same. Everybody uses some of his time in what seems of little or less consequence. Those times when we are sure that we are significantly serving or making best use of what we might make of our lives are not always in evidence—not even for the seemingly glamorous occupations, not even for people in high places. If we took anyone and analyzed his life, much of it would seem to be inconsequential, or at least less than what might appear to be possible. And when we become restless or dissatisfied or discouraged with what we are doing, it might just be the normal amount of restlessness or boredom that would be expected in almost any occupation or profession. In any case, someone has to do all the work of the world. Everyone who helps is useful, and no one avoids all the routine tasks and details. "The great happiness of life, I find, after all," said Schiller, "to consist in the regular discharge of some . . . duty."

¹Johann C. Friedrich von Schiller (1759-1805), German poet.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, September 19, 1965. Copyright 1965.

Since Cumorah

(Continued from page 1091)

gold Darius plates that first came out in 1951, since the content of these is a mixture of history and piety much in the manner of the Book of Mormon.³¹

But of all the possible ties between the Book of Mormon and the Old World, by far the most impressive in our opinion is (46) the exact and full matching up of the long coronation rite described in the book of Mosiah with the "standard" Near Eastern coronation ceremonies as they have been worked out through the years by the "patternists" of Cambridge. Imagine a twenty-three-year-old backwoodsman in 1829 giving his version of what an ancient coronation ceremony would be like—what would be done and said, how, and by whom? Put the question to any college senior or dean of humanities today and see what you get. To the recent pronouncements of the "Cambridge school" that conform so beautifully to the long description of Mosiah's enthronement, we may add another interesting bit of confirmation. In the tenth century AD, Nathan, a Jewish scholar living in Babylon, witnessed the enthronement of the Prince of the Captivity, carried out by the Jews in exile as a reminder of the glories of their lost kingdom. Since no regular coronation is described in the Bible, and since the rites here depicted conform to the normal pattern of a Near Eastern coronation, we have here a pretty good picture of what a coronation in Israel would be like in Lehi's day.³²

The new king is set aside by the elders on the Thursday preceding his coronation. The elders are also in charge in the Book of Mormon, though they do not figure in the precoronation arrangements in the book of Mosiah because this was an unusual case in which the old king was still living—it is he who

designates and crowns his successor. All the people "great and small" are then summoned to the royal presence, each being required to bring the most precious gift his means can afford. In return the Prince of the Captivity entertains them all at a great feast of abundance. The day before the coronation a high wooden tower (*migdol*) had been built. This was covered with precious hangings, and concealed within it was a trained choir of noble youths which under the direction of a precentor led the congregation in hymns and antiphonals preparing for the new king's appearance. This explains how at the coronation of Mosiah all the people would respond to the king in a single voice—it was the practiced and familiar *acclamatio* of the ancient world. Thus the conductor would say, "The breath of all the living. . .," whereupon the choir would answer, "... shall bless thy name," and continue until they reached the passage known as the Kedusha, when the entire multitude would join in the familiar words. After this all the people sat down.

When the preliminaries were over, the king, who until then had remained invisible, appeared dramatically on the top of the tower, which until then held only three empty thrones. At the sight of him all the people stood up and remained standing while he seated himself, to be followed after a few moments by the head of the Academy of Sura, who sat on a throne to his right, though separated from him by an interval, and a little later by the head of the Academy of Pumbeditha who sat on the king's left. This of course is the image of the "three men" who represent God on earth—a Book of Mormon concept, as we have noted above.

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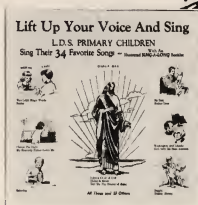
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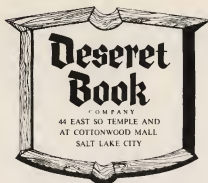
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or royal tent—for as in the Book of Mormon the coronation rite is essentially a camp ceremony. The precentor, who has been the master of ceremonies from the first, then goes under the tent and imparts royal blessings on the new king. In the Book of Mormon the old king, who is still alive, does all this and has general charge of the meeting. Because the blessing cannot be heard by the vast multitude, the chorus of youths standing beneath the throne shout out a loud “Amen!” at the end of it to signify the universal approval.

Then comes the time for the great royal speech, the new king deferring to the head of the Academy of Sura, who in turn courteously defers to the head of the Academy of Pumbeditha, “thus showing deference to one another” and indicating their perfect oneness of mind and purpose. The speech is delivered in the manner of a message from heaven, the speaker “expounding with awe, closing his eyes, and wrapping himself up with his tallith. . . .” The people stood wrapped in silence and overwhelmed by the occasion: “There was not in the congregation one that opened his mouth, or chirped, or uttered a sound. If he (the speaker) became aware that any one spoke, he would open his eyes, and fear and terror would fall upon the congregation.”

The royal speech was immediately followed by a question period, in which the king would put questions to the people, who would answer him in the person of a venerable old man “of wisdom, understanding, and experience.” Then the precentor (Benjamin) would pronounce a blessing on the people with the special words, “During the life of our prince the exilarch, and during your life, and during the life of all the house of Israel.” This is the typical New Year and birthday formula that

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always goes with a coronation. Then the precentor blesses the king and then his two counselors and makes a formal roll call of the people. This is the formal registry of the people described in Mosiah, and while the people are still standing the precentor hands the book of the Law to the new king, who reads to the people the covenant they are entering. When the book of the Law is returned to the ark, all sit down and are regaled by learned discourses on the Law, beginning with one by the king himself. After this the precentor again "blessed the exilarch by the Book of the Law," and all said amen. After a final prayer all the people departed to their homes.

The reader can see for himself how closely these rites conform to the substance and spirit of the coronation of Mosiah. (47) But the most remarkable feature of the whole thing is the nature of the royal discourse on government. In the Book of Mormon Benjamin clearly alludes to the Old World coronation rites in which the king is treated like God on earth, receiving the rich offerings and awed acclamations reserved for divinity; and he also emphasizes the royal obligation to assure victory and prosperity for the land. While he recognizes the value of these things, Benjamin's whole speech is devoted to giving them a special twist—the homage and the offerings are very well, but they are for the heavenly king, not for Benjamin, who is only a man; victory and prosperity will surely follow, but they come not from him but from God.³³

In a study entitled "The Refusal of the Kingship as a Characteristic of Royal Authority in the Old Testament," K.-H. Bernhardt has shown at great length that it was the custom for the king in Israel from very early times to deliver a formal address on government at his coronation, in which he would



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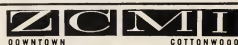


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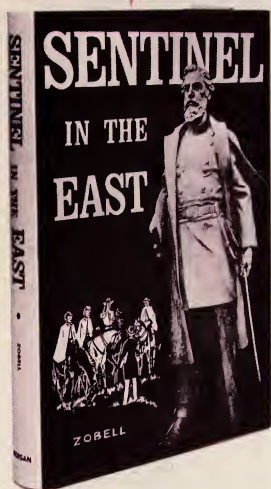
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formally renounce the idea of kingship as accepted by all the rest of the ancient world, specifying that he was merely a humble instrument in the hands of God, the real King. Thus Israel shared the prevailing Oriental forms of the coronation while giving them a very special meaning.³⁴ This is exactly what we have at the enthronement of Mosiah. Bernhardt gets a good deal of his evidence from the Old Testament himself; yet it took the perspicacity of a modern scholar to discover, in 1961, the institution and the idea which are so clearly set forth in the Book of Mormon.

And speaking of conflicting concepts of government, we should point out that at the time Lehi left Jerusalem, the ancient world was experiencing, as the most significant aspect of the "Axial Period," a major cleavage between two philosophies of life, the one excluding the supernatural of "the other world" from its calculations and the other including it in every attempt to explain human experience. This cleavage between what the Greeks called the Mantic (inspired, prophetic) and the Sophic (naturalistic, intellectual) was to mark the history of Western thought forever after. It split Lehi's family down the middle, and they took it with them to the New World; (48) nowhere can one find more lucid and telling expositions of both the Mantic and the Sophic views than in the pages of the Book of Mormon.

The Book of Mormon opens windows on a number of strange and forgotten customs and traditions that are just now being brought to light. (49) Moroni's mustering of the hosts certainly follows the old Jewish pattern as first brought to the world's attention in the so-called Battle Scroll, with its inscribed banners and high-sounding slogans and the rending of the people's garments.

For a while it was disputed whether the order of battle in the Millama Scroll was not merely an idealized picture of some imaginary angelic army of the future, but today it is conceded that the men of Qumran really did follow a military discipline.

FOOTNOTES

³⁴J. E. S. Thompson, in Ed. Bacon (ed.), *Vanished Civilizations* (N.Y.: McGraw Hill, 1963), p. 146.

³⁵*Ibid.*, pp. 166-8.

³⁶C. Gordon, *Before the Bible* (N.Y.: Harper & Row, 1962), p. 85; a recent discovery "of the greatest interest." Cf. Helaman 7:10.

³⁷Th'abi, *Quissas al-Anbiyah* (Cairo, 1921). Such a device is depicted as the emblem of the legendary divinity who led the first migration to Egypt; E. Massoulard, *Prehistoire et Protohistoire d'Egypte* (Paris: Institut d'Ethnologie, 1949), p. 489. See our article, "The Liahona's Cousins," in *The Improvement Era*, 64 (February 1961), pp. 87ff.

³⁸See Ch. 25, pp. 273-291 in the 1964 edition of H. Nibley, *An Approach to the Book of Mormon* (Salt Lake City: Deseret Book).

³⁹*Ibid.*, p. 187.

⁴⁰T. Proskouriakoff, *An Album of Maya Architecture* (Norman, Oklahoma: University of Oklahoma, 1963), pp. xv-xvi, 4, discusses the phenomenon.

⁴¹R. Smith, in *The Improvement Era*, 57 (May 1954), p. 316ff. Cf. Alma 11:41.

⁴²H. H. Paper, in *Journal of American Archeological Society*, 72 (1953), pp. 169f.

⁴³Nathan Ha-Babli, "The Installation of An Exilarch," Ch. X of B. Halper, *Post-biblical Hebrew Literature* (Philadelphia: Jewish Publication Society of America, 1943), pp. 64-68; the Hebrew text in Vol. I (1946), pp. 37-40, under the same title.

⁴⁴See *An Approach to the Book of Mormon* (1964 ed.), p. 247ff.

⁴⁵K.-H. Bernhardt, *Das Problem der Altorientalischen Königsideologie im Alten Testament* (Leiden: E. J. Brill, 1961), Chap. VI.

(To be continued)

"And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

"And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father."

(3 Nephi 17:15-16.)

A Final Report

(Continued from page 1093)

Letters from the missionaries writing home ring with the spirit of the Pavilion. Here are a few excerpts:

"I saw a young woman looking at the Book of Mormon display. I asked her if I could answer any questions. She said that she was greatly moved by our Pavilion. She was caught in the Spirit, for she had tears in her eyes. It appeared as though the Holy Ghost had just borne witness to her that the gospel is here upon the earth, and she had found it in the Pavilion."

"The man said that as he sat watching our movie, a sudden feeling of peace and comfort came over him, the first he had felt in years. He was so impressed by the testimonies of the missionaries and the standards of the Church that he allowed us to teach him. We baptized him three weeks later."

"It seems this family had been told by their neighbors to visit our Pavilion. The father became quite excited and asked for someone to visit their home right away. Needless to say, we taught them the six discussions and baptized them all. That was early last summer, in 1964, and now he is president of his elders quorum."

"She called us later to say she read the book and knew that every word was true. We gave her the discussions, but her husband told her she would lose him and the children if she joined the Church. We prayed and fasted with her for two days. And she decided to be baptized! As she related it to us, the spirit and love of the Pavilion, plus her testimony of the Book of Mormon, cannot be denied. She is now a baptized member, along with her children. I'm sure her husband will follow, as he is now attending Sunday meetings and other church activities with them."

"The girl was so impressed with the Pavilion that she brought her family back a few days later. We taught them the discussions very quickly, and they all asked for baptism. Their favorite spot at the Fair is the Mormon Pavilion, because it brought them to the truth."

"This brother and sister said they had wanted to know more of what they had seen in the Pavilion, but

(Continued on following page)

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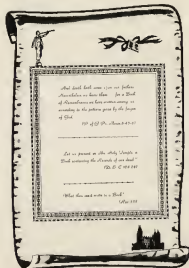
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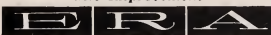
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(Continued from preceding page)

she was leaving on a tour of Europe. We explained to her how important it was to continue reading, and to live the standards of the Savior's church, and to pray. And whom should she meet on the plane home but a BYU excursion. As the plane reached New York harbor, and the Statue of Liberty was in sight, the entire group burst out singing 'My Country 'Tis of Thee,' and she said it was then she knew the Church was true and these were her people with whom she belonged."

"When the first elders looked up this woman at the Pavilion, she said she wasn't interested. However, they forgot to make note of it on her referral card, and my companion and I accidentally looked her up again. This time a different woman answered the door—the daughter of the first (they both have the same name). It was she who had filled out the card and sought the missionaries. After the six discussions we baptized her. The mistake of the first elders was truly a blessing. When the Lord watches over people, he doesn't let mistakes keep them out."

"There have been so many spiritual experiences while working at the Pavilion that I will never forget them. I personally enjoy the places in the tour where we, as guides, can tell the people, 'I know these things are true, and I know that all of you, too, can come to have that same knowledge if you will pray and ask God, with a sincere heart and real intent, and he will manifest it to you just as he has to me and to many others.'"

One of the noteworthy facts gleaned from the elders is the youthfulness of the families and of the individuals coming into the Church as a result of their contact with the Pavilion. Wilburn C. West, assistant director of the Pavilion and former president of the Eastern States Mission, points out that the Pavilion has created a great breakthrough in missionary work along the Atlantic Coast and especially with young people who are breathing new life and vibrance into the programs of the Church. Says he: "We have discovered that honest people will come to us if we provide the vehicle for them to use. The Mormon Pavilion was just

such a vehicle . . . and they came, tens upon tens of thousands. They were teachable, much more teachable when they came to us than if we had gone to them as in the past. The Pavilion has given us a new vision of missionary work. We stand at the exciting point of discovery."

Elder Brockbank backs this up, adding that the old element of prejudice against the Church in the East has nearly been eliminated. He points out that the warm acceptance of missionaries at the door has been immeasurably increased as a result of church participation in the Fair.

He also points to a broadening of church participation in this kind of missionary work: "Our Pavilion far exceeded any anticipation. We have been delighted with the results, and we have learned much from this experience. We now know a good deal more about how to blend visual aids with the spiritual testimonies of the priesthood. We've learned to simplify our approach, to stay with first principles, to preach the gospel of Christ in a vivid and forceful manner and still keep this a pleasant experience for everyone. We now look to making expanded use of this knowledge and these practices."

But perhaps the best understanding of the Church's tenancy at the Fair, and its meaning in these swift-moving times, comes from the Prophet David O. McKay as he says:

"With the recent closing of the New York World's Fair, the Church completed one of the most unique and effective missionary efforts in its history.

"Nearly six million people, of many faiths and from many lands, visited the church Pavilion during the two-year period of its operation; and all were impressed by the beautiful and dignified exhibits, by the excellent film 'Man's Search for Happiness,' and perhaps most of all by the spirit and testimony, humility and dedication of the missionaries and others who were assigned to work at the Pavilion.

"We are deeply grateful to the Honorable Robert Moses, president of the Fair, and his associates for their assistance and cooperation. He and many others have voiced the opinion that ours was one of the truly outstanding exhibits at the

Fair. We are grateful, too, to those of our own members who worked so diligently and devotedly to make the Pavilion the success it was in bringing a new and better understanding of Mormonism to the world.

"From comments and inquiries received from hundreds of thousands of visitors, it is evident that many hearts were touched by the message of the restored gospel of Jesus Christ as presented there."

The Church Moves On (Continued from page 1066)

Parts of the conference were telecast by 165 television stations and many radio stations including KSL and WRUL, which shortwaved the conference sessions worldwide in several languages.

This evening the conference of the Deseret Sunday School Union was held in the Tabernacle.

16 The appointment of Elder Rudger H. Walker, dean of Brigham Young University's College of Biological and Agricultural Sciences, to the priesthood church welfare committee was announced.

The appointment of Elder Jay A. Quealy, Jr., of Honolulu, recently released as president of the Southern Far East Mission, to the priesthood home teaching committee was announced.

The appointment of Elder James M. Paramore, secretary of the stake missionary committee of the church missionary department, to the priesthood missionary committee was announced.

17 Oquirrh East Stake was organized from parts of Oquirrh (Utah) Stake with President William B. Martin, who was serving as president of Oquirrh Stake, sustained as stake president. His counselors are Elders Douglas H. Jenkins and Charles R. Canfield. The stake, 410th now functioning in the Church, was organized under the direction of Elder Mark E. Petersen of the Council of the Twelve and by Elder William J. Critchlow, Jr., assistant to the Twelve.

Elder Carl E. Petterson sustained as president of Oquirrh Stake, suc-

ceeding President William B. Martin, with whom he served as first counselor. New counselors are Elders James Ronald Dixon and John E. Evans. Elder LeGrand W. Sadler was sustained as a patriarch.

24 At the request of the First Presidency our congregations prayed for peace in the world.

Elder A. Reed Halversen sustained as president of Weber (Utah) Stake succeeding President Dale T. Browning. Elders John G. Grondel and John J. Zundel sustained as counselors. President Halversen and Elder Lowell W. Ridges were released as counselors in the retiring presidency.

27 Alma H. Pettigrew, 67, longtime general secretary-treasurer of the Young Men's Mutual Improvement Association, passed away this morning at six in a Salt Lake City hospital. Elder Pettigrew began with the Mutual offices in September 1925 and became secretary in April 1929. Funeral services were held October 29th. (See page 1082.)

29 President David O. McKay appointed two additional counselors—President Joseph Fielding Smith of the Council of the Twelve, and Elder Thorpe B. Isaacson, an assistant to the Twelve—to serve with him in the First Presidency. (See page 1078.)

31 Taylorsville West Stake was organized from parts of Taylorsville (Utah) Stake by Elders LeGrand Richards and Richard L. Evans of the Council of the Twelve. Elder Richard A. Barker was sustained as president with Elders Richard P. Lindsay and David R. Campbell as counselors. President Seymour J. Godfrey was retained as president of Taylorsville Stake with Elders Clarence R. Campbell and Marvin L. Steadman as counselors.

Elder Garth H. Rudd and counselors, Elders Floyd E. Batman and J. Kenneth Doty were sustained as the presidency of Columbia River Stake succeeding President Byron V. Munford and his counselors, Elders Raymond L. Kirkham and Willis L. Smith.

Elder Billy Dean Wilson sustained as second counselor to President Orren J. Greenwood succeeding Elder Kenneth A. Brady.

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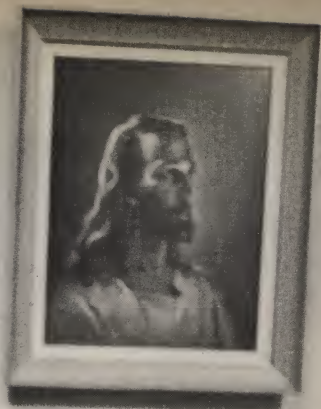
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Bishop Harold W. Schreiber, Eldredge Ward, Granite Park Stake, reflects on events of this year and sets goals for 1966.

A Bishop looks at 1965

● I look at the four walls of my little office in the ward building and survey in my mind the events which have crowded into this small space. I think of the interviews I have had with troubled members. I am humbled when I realize that with more frequency than I could hope for, there has been help come from the whispering of the Spirit to give these good people correct advice.

I have had the most help from the home teachers. Most of them have been anxious about their assigned families and have kept me informed through their priesthood leader on home conditions about which I should know.

In the oral evaluations I have taken from the priesthood leaders, I have encouraged them to have the home teachers under their charge develop a feeling about the "tone" of the family and its members, the measure of the spirit in the home, how each one felt about the gospel and the Church, if each were taking advantage of its facilities, if any were ill and if so, to have the home teacher ready to anoint and bless the sick. That service to the family often means that one call is not enough, but many calls are required. How the quorum members have increased in love of one another as they ministered to their fellow members is one of the finest results of this year.

The regular weekly meetings of the ward priesthood executive committee have served to correlate more effectively the work of reactivation.

It took considerable persuasion to convince the group leaders they should arrange a regular time to receive an oral evaluation from each home teacher, but once it was established and the teachers could feel its regularity, they responded much better. I was happy over the increase to oral evaluations. The teacher may call at the home, but until the bishop can know the condition found there, the teacher isn't helping the bishop. I feel the increasing need of effective oral evaluation with my priesthood leaders for this purpose.

With the regular meetings of the ward council, I have now a nearly perfect setup for the information I need to handle most of the ward problems.

The executive committee has done more than home teaching. The high priests' group leader has given real life to genealogy. He urges the ward members to look up the records of their people. Last fall our ward had better than forty percent of the families turn in at least one family record sheet. If a family

wasn't responding, he called the attention of the quorum group leader to the failure. The result was that the home teachers of that family spent at least one visit showing the family how to use the family record sheets. This visit for this purpose became a regular part of home teaching.

After all, what is more important to the spiritual health and happiness of a family than to be busy with genealogical records? The home teachers suggested that family night would be a good time to do this work. Once a month most of our families use an hour of that meeting to review their genealogical work.

This new youth missionary work needs constant attention. The seventies' group leader has taken that worry entirely off my mind. He meets the young folks, he organizes their efforts, he makes it easy for them to have the special events they need to succeed. He is especially helpful in making sure that parents of the nonmember youth are properly approached by the stake missionaries. I am confident now that there are no loose ends in this program. Young folks are truly a proper part of the missionary effort. This seventy meets regularly with the MIA leaders on their social events so that they can be informed of the best way to assist the youth missionaries in their work.

Up until this year I was spending much of my time handling welfare problems and programs. The elders' president is an ideal man to take much of the load from my back. The elders are the most numerous in the ward. They usually are the youngest and most vigorous. The quorum can easily do the detailed work of assisting the poor, helping with projects for widows, and turning out in early mornings for the welfare farm program.

It used to be that my counselors and I spent most of our evenings calling people to personal service. Not any more. The elders do it.

I think with satisfaction of the time we needed the pole beans picked. The large number of Melchizedek Priesthood present from our ward was due to the elders' presidency. They pulled in the group leaders of seventies and high priests to bring their share of men. That early morning it looked like a beehive, and the majority was from our ward. It seems to me that the service made the brethren happier, and the beans were picked.

Next year is going to be a pleasure. We've corrected defects in our team in 1965. Now watch us as we really serve our people in 1966.

THE PRESIDING BISHOPRIC'S PAGE

This I believe

Clark Atkin Chamberlain, the son of Shyrl C. and Doris Atkin Chamberlain, was born May 18, 1949, in Caliente, Nevada. He grew up in Hurricane, Utah.

Clark, a priest in the Aaronic Priesthood, has been a seminary officer for the past two years. He has also been very active in the genealogical program of the Church and is a Sunday School instructor in the Hurricane North Ward, Zion Park Stake.



BY CLARK ATKIN CHAMBERLAIN

● There is a quotation which says, "Opportunity knocks but once." However, to a certain extent this quotation has been disproved. In the Church, opportunity keeps knocking 24 hours a day, 365 days a year. President Lorenzo Snow said that there is no limit to the amount one can achieve: "As man now is, God once was; as God now is, man may be." (*Biography and Family Record of Lorenzo Snow*, p. 46.) With this in mind, take a moment and think of the

many opportunities the Church offers the youth.

Sixteen years ago I was born into this world. I was given to two wonderful parents who were to guide, direct, and train me so that someday I would be worthy to return to my Father in heaven and dwell again with him. My spirit was given to my parents to train here on earth, but not without aids. These aids the Church provides.

Almost 13 years ago I was put into the hands of wonderful teachers in the Primary and Sunday School, and they began to teach me a few of the simple principles of the gospel, such as love of my Father in heaven and a child's knowledge of prayer. Later in my life, as I advanced and grew, physically as well as mentally and spiritually, I began to question things pertaining to the gospel that as a child I had accepted with blind faith. But without opposition things would never grow. With the help of teachers, leaders, prayer, and my parents' patience and understanding, I soon overcame this doubt and again gained faith and a testimony of the truthfulness of this everlasting gospel. This faith was not blind, but a faith gained through searching for the truth.

After graduation from Primary, many other oppor-

This I believe

Randall Don Smith was born in Idaho Falls, Idaho, January 25, 1951, the son of Donald and Bonnie Smith. He moved to Arroyo Grande, California, in 1961; to Los Angeles in 1962; and to Daytona Beach, Florida, in 1963.

He is in the ninth grade at Central Junior High School, and is a scout in Boy Scout troop 455, a teacher in the Aaronic Priesthood in Daytona Beach Ward, Orlando Stake, a member of the Aaronic Priesthood youth missionary committee, and a seminary student.



BY RANDALL DON SMITH

● Four years ago my family and I moved from a city in Idaho. This city was an average western city, being predominantly populated with Latter-day Saint people. All of my friends and neighbors belonged to our ward, and only a few people on the block did not. On Sunday all the kids in the neighborhood would

go to Sunday School, on Thursday to Primary, and so on. I was born in the Church and had attended church in the same chapel all my life. I hardly knew there was a different way of life. There were never any temptations, such as smoking and drinking, because all my friends had the same beliefs as I did. Then the company for which my father worked transferred him, and my life changed!

Our first stop was a small town on the California coast, and it was here I first attended meetings in a branch. It was a surprise to find that all towns are not made up of mostly LDS people. It was here I became of scouting age, and since unfortunately no program was offered by the branch, I scouted for a while with the Episcopalians.

After a year's time we were on the move again, this time to Los Angeles. Although members of our faith were more numerous there, the meetinghouses larger, and a temple of the Lord located in the city, still my friends were unfamiliar with the Mormons. Our stay was brief, and in six months we were on the move again, this time to "sunny Florida."

Daytona Beach proved to be a fairly large city, but I was surprised to find a not-so-large group of Mor-

tunities for my personal development offered themselves. This was a turning point in my life, because at the same time I was graduated from the security of grammar school, and I was a little frightened of what the future had in store for me. Upon my graduation from Primary I was ordained a deacon, and during the last four years while being a priesthood bearer, I have become certain about my future goals.

This was only the beginning of the opportunities for development that came my way. MIA came after Primary, and with it a chance for social contact with my friends and companions. This gave me the opportunity to see them use their testimonies, abilities, and talents. More important, it gave me the opportunity of sharing my talents and abilities with others.

When I turned fourteen another great opportunity came my way. I had the chance to take a Book of Mormon class in seminary, and I decided to take it. It turned out to be one of the most rewarding experiences in my life. Seminary not only provides the opportunity to try out leadership ability, but also to try to get along with other points of view. It gave me a chance to practice giving talks in class, Sacrament meetings, and other church meetings. It gave me the

opportunity of sharing my testimony with those of my own age. And most important, it gave me something to live up to. The seminary teachers and leaders are among some of the most dedicated, humble, and wonderful people that can be found anywhere in the world, and with their guidance you just can't go far wrong.

Recently I was given the opportunity of teaching a Sunday School class, and I have learned what a rewarding experience teaching children can be. I have grown to appreciate even more the time and hard work and dedication that all of my previous teachers have given to their classes. In the future I would like to give two or three years of my life teaching our wonderful gospel to the people of the world so that someone else can be afforded the opportunities that I have had and will have.

Yes, the Church offers me something special—the opportunity for me to become a leader. To some “opportunity knocks but once,” but I am a Latter-day Saint. All it takes is a quick turn of the knob, and I can take hold of an opportunity to develop and advance one more step towards my ultimate goal. This I believe.

mons. They were meeting in an old army barracks, and only about a hundred members were present at branch meetings. I soon felt, however, a certain feeling of welcome which is found in most Mormon wards and branches, but it seemed much stronger here. After living here for little more than a month, we were full-fledged members, working and worshipping as part of the branch.

Here I found a certain spirit which I had never felt before. It was a feeling of being a part of things. Previously, there had always been enough men and boys to do all the duties of the priesthood. Here there were only two deacons, so we passed the Sacrament every Sunday, distributed songbooks, helped usher, kept the building clean, and mowed the lawn. This increased activity really gave a boost to my testimony. Also, being around full-time missionaries who labored in our area and seeing converts come into the Church and become active had strengthened my testimony and made me start thinking of going on a mission to see firsthand what it is like.

When it came time to build a chapel, guess who did it? The members! One Saturday morning a few of the boys and men started to dig the foundation.

There was a church building supervisor there to tell us when the ditch was too small or too large, but we did the digging. We needed some help, of course, but a lot of the labor was done by the members of the branch. Our branch is now a ward and has a beautiful chapel soon to be dedicated.

In my school there are only two boys who are members of the Mormon Church. This sometimes makes it a little hard to explain where you go for an hour every morning before school. This also means there are many more temptations around me than ever before. Many people in the school have either never heard of the Mormons or think they were just some people in the history books who went across the plains and were forgotten.

We are now a ward and are already feeling growing pains in our new chapel. Classes are being divided, extra chairs are needed, and more and more people are coming to meetings. Living in this small ward has helped me gain a testimony and understand it better. It has showed me that we are a different people and that there are many people who must be taught the gospel. It is our duty to live the gospel and teach these people. This I believe.



and with DELIGHT

● The Christmas spirit creeps into our consciousness, not in one day, not in one act, but gradually as an autumn day changes into winter, and as a smile lightens a dull face. Twelve days of Christmas? That, and more.

Christmas really began last January as the holiday ornaments were dusted and polished and lovingly put away for the coming December. It began when a bauble was picked up at a bargain sale with next Christmas in mind, when a vacation to a far-off land bore unusual gifts to be tucked away for that special day, when leisure minutes throughout the year were spent with a needle in hand or sly measurements were taken for a surprise hand-knit sweater. There has been an awareness each day, and a mental note taken, as to the likes and desires of those loved ones around us. Jim has a suppressed desire for a certain kind of ski hood, Mary for a blue-as-the-sky wool dress; Aunt Josie has a longing for a pink blouse; and Dad innocently expressed a wish for a queer-shaped wrench. A December baby was looked forward to from way last spring. So, long before the precious bundle arrived, a tentative name was added to the Christmas list. A name was reluctantly crossed off

as Great-aunt Minnie died, and another new one was added with Joe's marriage. Constant changes taking place, constant plans being made for that most wonderful of all days, Christmas.

The word wonderful describes Christmas. It is a time of wonder—"with wondering awe the wise men saw the star in heaven springing." Full of awe and full of wonder, even the angels praised that first Christmas: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) And today we praise this day of days. Ugliness is changed to beauty everywhere. A corner lot is transformed from a barren eyesore to a fairyland of Christmas trees, windows shine with color, leafless trees change to a silver filigree, mounds of debris become a fluffy white hill, love and tolerance take the place of hate and envy on every face. The world glows and everything shouts, "Peace on earth, good will toward men." Why can't selfish men in top government places change and carry this message to every corner of the land and make it have lasting meaning?

Say "Merry Christmas" this year with sincerity. It can be said in so many ways as simple as:

- | | | | | |
|-----------------|---------------------|----------------------|--------------------|---------------------|
| ☆ a smile | ☆ a kind word | ☆ an unexpected gift | ☆ a thoughtful act | ☆ a quick glance |
| ☆ a handclasp | ☆ a pat on the back | ☆ a note | ☆ a child's hug | ☆ a soft murmur |
| ☆ an invitation | ☆ a resolution | ☆ a surprise visit | ☆ a person caring | ☆ a family uniting. |

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ANOTHER WAY TO SAY "MERRY CHRISTMAS"

Use your special talent for cooking in an unusual way to extend the season's greetings. Dainty cookies in a round ice cream carton that has been decorated with cutout pictures from last year's Christmas cards are always welcome. A glass of jelly wreathed in holly, a jar of pickles tied with red ribbon, a wreath made of wrapped hard candies tied thickly on a rounded-out clothes hanger, a small Christmas tree decorated with animal crackers and tiny lights emphasized with small red bows, a new kettle filled with packages of soup mixes, a can with a tight lid painted red and filled with a homemade pastry mix, a new broom tied with a green and red bow hanging from each ribbon streamer, a can of all-purpose seasoning, and a can of powdered horseradish all say a special "Merry Christmas." Bottles of exotically flavored vinegar bound together with ribbon add zest to any kitchen. A quart jug filled with shelled almonds (2 pounds of almonds in the shell will give you this amount); small bottles of red and green maraschino cherries tied to the ends of a bow wrapping a fruit cake; a squatty, round, clear crystal container filled with crisp, seasoned cereal mix all make exciting Christmas gifts.

RECIPES THAT CAN BE MADE INTO GIFTS

Holiday Chilt Sauce

- 3 number 2½ cans of tomatoes
- 2 green peppers
- 3 large onions
- 1 cup vinegar
- 1 tablespoon salt
- ½ teaspoon pepper
- 1½ teaspoons cloves
- 1 teaspoon cinnamon
- ½ teaspoon allspice
- 1 cup brown sugar
- ¼ to ½ cup white sugar

Put the tomatoes, peppers, and onions through the food grinder. Add other ingredients, and simmer carefully until of the desired consistency. Stir often so that it will not burn on the bottom. Pour into hot sterilized bottles and seal. Keep all open jars in refrigerator.

Punch Jelly

- 4 cups bottled Hawaiian punch
- 1 package pectin
- 6 level cups sugar

Measure the punch juice into a large kettle. Add the pectin. Stir well. Place over hottest heat; bring to boil, stirring constantly. Add the sugar. Mix well. Continue stirring and bring to full rolling boil. Boil exactly 2 minutes. Remove from the heat. Skim carefully. Pour into hot sterilized jars. Cover with melted paraffin at once.

Almond Nut Balls

- ¾ cup butter
- 1 cup powdered sugar
- 1 teaspoon vanilla
- ½ teaspoon almond extract
- 2 tablespoons milk
- ¾ cup finely chopped almonds
- 2 cups flour

Cream the butter, sugar, flavorings together; add the milk and flour and salt sifted together. Form into balls each the size of a large marble. Place on a buttered cookie sheet and bake in a 325 degree F. oven until slightly browned. Roll in powdered sugar and store in covered container.

Seeded Moons

(will make about 100 cookies)

- 1 cup butter
- 1 cup sugar
- 1 egg, well beaten
- 1 teaspoon vanilla
- 1 teaspoon orange extract
- 2 tablespoons grated orange rind
- ½ teaspoon salt
- ½ teaspoon baking soda
- 2 cups flour, approximately
- 1 4-ounce package of sesame seeds

Cream the butter, sugar, egg, flavorings, and grated rind together until light. Sift together flour, soda, and salt. Stir in and blend well. Dough should be of a consistency to knead. Form a ball, wrap in wax paper, and chill. Roll out one teaspoon of dough at a time into a small ball. Roll in sesame seeds and place 2 inches apart on a cookie sheet. Bake at 350 degrees F. about 10 minutes or until delicately golden brown. Remove from cookie sheet to cool.



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Fresh Cranberry Conserve
(7 glasses)

- 2½ cups sugar
- 2 cups water
- 4 cups (1 pound) fresh cranberries
- 1 cup light raisins
- ½ cup slivered almonds
- ½ cup thinly sliced candied ginger

Combine sugar, water, cranberries, and raisins in a saucepan. Bring to boil; then simmer 25 minutes. Add almonds and ginger, and simmer 1 minute. Ladle into hot sterilized jelly glasses. Seal with paraffin.

Sugar Cookies (to decorate Christmas tree)

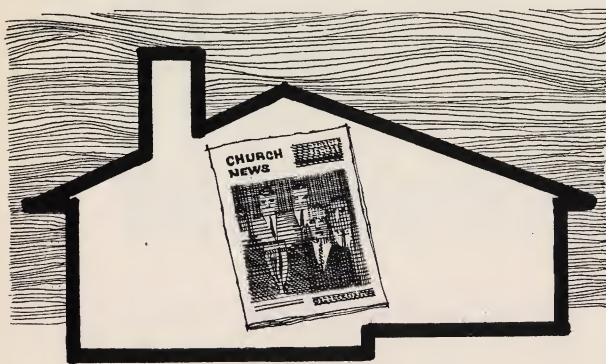
- ½ cup butter
- 1 cup sugar
- 2 eggs, well beaten
- ½ teaspoon salt
- 2 teaspoons baking powder
- 1 teaspoon vanilla
- ½ teaspoon lemon or orange extract
- 1½ cups flour, approximately

Cream the butter; add sugar, eggs, milk, flavorings, and 1 cup flour sifted with baking powder and salt. Add enough more flour to make of a consistency to roll out. Chill the dough, roll to ¼ inch thickness, and cut in varied shapes, such as stars, Christmas trees, Santa Clauses, animals, birds, and half-moons. Bake at 350 degrees F. Do not brown. Decorate with colorful frostings and candies.

Candied Grapefruit Peel

- Peel of one medium grapefruit
- 4½ cups water
- 1 teaspoon salt
- 1½ cups granulated sugar

Wash, peel, and cut grapefruit peel into strips about 3 inches by ½ inch. Combine 3½ cups water with the salt and pour over the rind in a bowl. Let stand about 10 hours. Boil peel in the same water for 10 minutes. Dissolve 1 cup sugar in 1 cup water; boil until the syrup spins a thread. Add the drained peel and cook slowly 15 minutes. Remove from the syrup; lay on wax paper to dry for an hour. Roll each piece in remaining sugar.



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HOME, SWEET HOME

● Jolly old Saint Nicholas leans his ear our way. The children are on tiptoe trying to make him hear their wants. So much of the commercial is here with us perhaps that, as parents, our job this Christmas time is to instill in the hearts of our children the beauty of Christ's message "love one another."

A family project for this holiday season could be the listing of examples of love shown by members in the home for others. A personal Bible could be given on Christmas eve to the child who did the most, in actual deeds, for others. Love can show on the outside by our awareness of the needs of those around us and by our filling these needs. A tiny tot can pick up and hand to mother something she has dropped, a five-year-old can open the car door for an older person, a twelve-year-old girl can see the tiredness in a neighbor's face and take her children for an hour's walk, a teen-ager can realize how concerned his parents are about his whereabouts and phone them to explain if he is unavoidably detained, a wife can see the longing in her husband to feel needed and lift him, a husband can fill a need of a wife to feel special by giving her a sincere compliment. There are countless opportunities each day to show love. And where is a better place to begin than in the home? *FBP*



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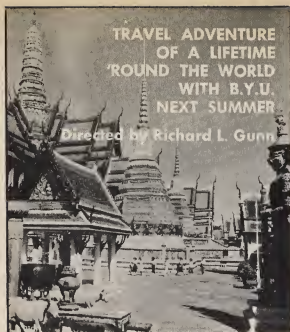
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Teaching

(Continued from page 1095)

to Moses and to Joseph Smith that God gave instructions to Adam and Eve, and they likewise instructed their children in the things of God. The account is recorded as follows: "And Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.

"And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me." (Moses 5:4-6.)

This is the supreme example of faith in God and illustrates Adam's love for God and his desire to keep his commandments. It does not indicate that Adam was an enemy to God.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (*Ibid.*, 5:7-8.)

This is a significant statement. "Thou shalt repent and call upon God." How often? As often as necessary because without repentance the individual would lose the Spirit of the Lord. The Lord does not want his children to turn from him; and when they keep a contrite and repentant spirit, his Spirit continues with them. To continue:

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

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THE SAVIOR
WALKED

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"And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

"And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

"And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters." (*Ibid.*, 5:9-12.)

Then Moses recorded that Satan came among the posterity of Adam and Eve and proclaimed to them that he also was a son of God and persuaded some of them to disbelieve the things of God which Adam and Eve had taught them. It is recorded that because of this there were those who turned from believing the word of the Lord, "and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (*Ibid.*, 5:13. *Italics added.*) Note that the scripture states men began from that time to be carnal, sensual, and devilish. They were not that way because of birth into mortality. They were not that way because of what Adam and Eve had done in partaking of the forbidden fruit. Only those who loved evil and Satan, the author of evil, more than they loved God were referred to as carnal, sensual, and devilish. The scripture does not indicate that all of Adam's children became carnal, sensual, and devilish, but only those who rejected the Lord and loved unrighteousness and wickedness more than that which is good.

(To be concluded)

WRONG FINGER

Coming upon her husband busily sewing a button on his shirt, the wife watched for a moment, then remarked, "The thimble's on the wrong finger." "Yes I know," the husband answered. "It should be on yours."





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CHILD AT A WINTER WINDOW

BY QUEENA D. MILLER

*Through a breath-made peephole
In the window rime,
He sees the outside world
Of ink and chalk.
He loves day's end;
It brings the time
For Father's footsteps
On the frozen walk.
And Father's coming home
Disperses the gloom,
Like sudden lamplight
In a darkened room.*



"HE CAN WHO THINKS HE CAN"

RICHARD L. EVANS

Long remembered from years back was a book with an intriguing title: *He can who thinks he can*. The content we do not so much remember, but the title we recall because it was an indication of the faith and courage and confidence required for accomplishment. "He can who thinks he can." It could apply to almost any endeavor—to developing talents, to improving performance, to learning; overcoming habits, repenting, even to moving toward perfection—toward it, if not to it. It is, in its own way, a restatement of our inner resources, and suggests what a person can do when he is under the wonderful necessity of trying to do something for himself. Two men may be ill, with apparently somewhat the same physical resources, one with a will to live and one without, and with an opposite outcome. Doctors have observed it often. The difference between two athletes may not be altogether physical; there may be an added element of spirit of will, or morale, with the determination to succeed, to excel. Many accomplish much because they *think* they can, because they have faith they can. Many break habits because they are convinced they can. The discriminating courage to say "no" at the right time and "yes" at the right time is of great consequence. Those who move forward are those who have faith, who have confidence they can. The courage to undertake good but difficult things and to see them through, is a great quality of character. The Lord God meant us to learn, to use our intelligence, to solve our problems, to decide for ourselves, to face up to facts. "The spirit of self-help," said Samuel Smiles, "is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of natural vigor and strength."¹ "It is no use saying 'We are doing our best,'" said Winston Churchill. "You have got to succeed in doing what is necessary."² "The way for a young man to rise," said Abraham Lincoln, "is to improve himself every way he can, never suspecting that anybody wishes to hinder him."³ With will, with wanting to, with believing in ourselves, and with believing in the help that can come from outside ourselves, "He can who thinks he can."

¹Samuel Smiles, *Self Help*

²Winston Spencer Churchill

³Attributed to Abraham Lincoln

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, October 24, 1965. Copyright 1965.

A GIFT FOR EACH

BY MARGARET JEAN
RUSSELL DUDLEY

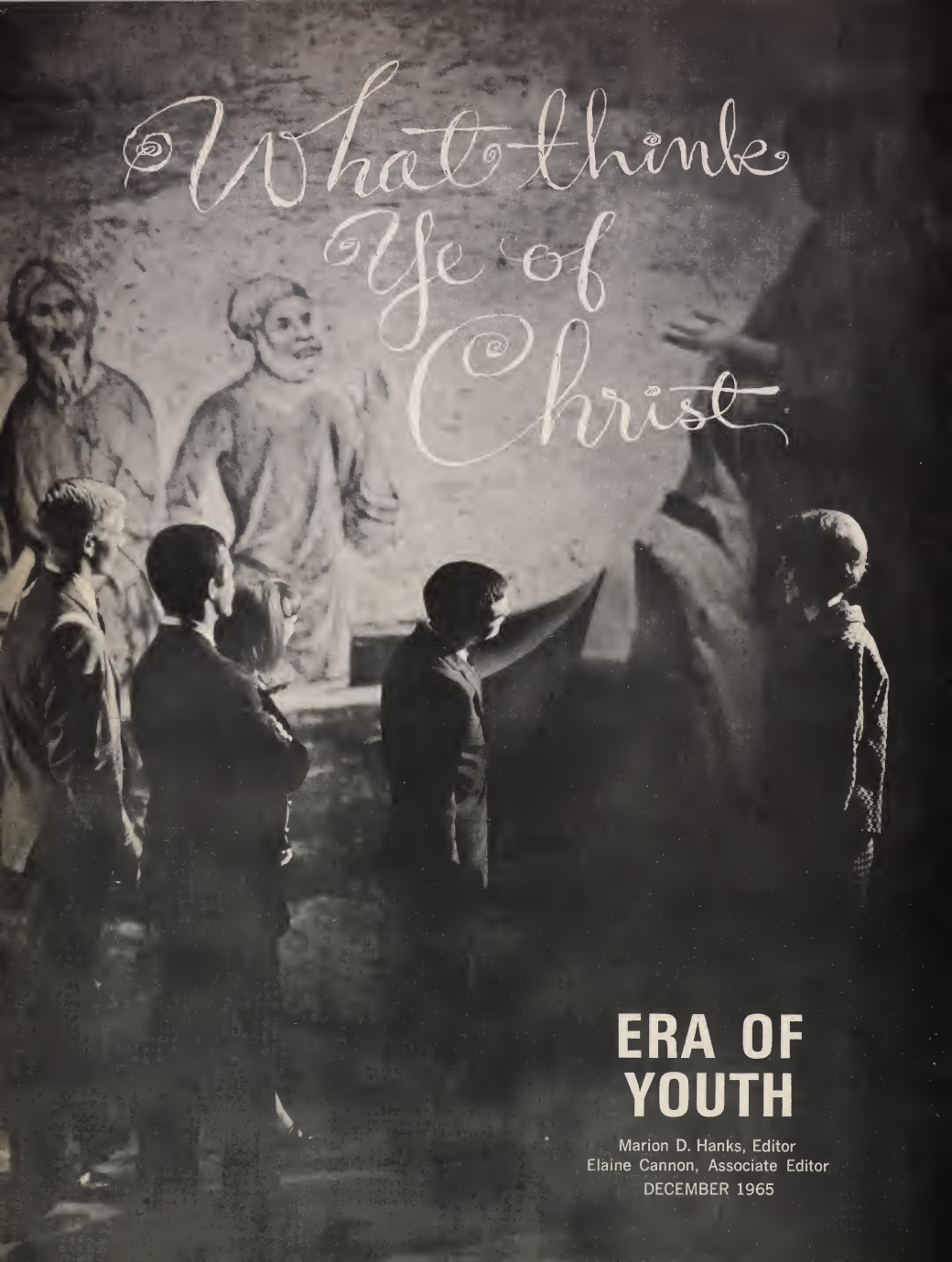
The other day as I was busy doing the dishes, my seven-year-old son came bouncing through the back door as only a second grader can. He was about to explode with knowledge. It seems that in his science class at school he was studying about bees, and he began to tell me all about them. He anxiously told me about the queen bee which is a girl bee and about the worker bee, a girl bee also. He then told me about the drone-bee, which, he said, was the boy bee. This struck me funny and I poked a little fun at the male of the species by comparing him to the drone. I thought it quite a good joke, but as I looked at my son I could tell he didn't see the humor in it. He looked up at me and said, "Oh, gee, Mom, I guess I should have been a girl."

Right then I began to realize that most of his young life is influenced by women. He comes home from school each day to his mother and two sisters. All his teachers, church and school alike, are women. I dried my hands and left the dishes. I took him by the hand and we went into the front room. By this time my five-year-old daughter had joined us, and she tagged along. When we got to the front room, we all three sat down on the couch.

I told my son to put his hands out in front of him, to turn them over and back and to study them closely. As he did this I told him the Lord had a very precious gift for him soon because he was a boy and would soon be a man. I told him soon those hands will be busy passing the Sacrament, baptizing, etc. The Lord would give him this gift because he was a boy and was to do the Lord's work on this earth.

All this time my daughter too had been studying her hands and wanted to know what her precious gift would be. "Yes, dear," I said, "the Lord has a precious gift for you, too. Soon those hands of yours will be busy, lovingly, tenderly, gently holding a baby, your precious gift from God."

"You are both God's children, and he loves you both."



What I think Ye of Christ

ERA OF YOUTH

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor
DECEMBER 1965

What Think Ye?

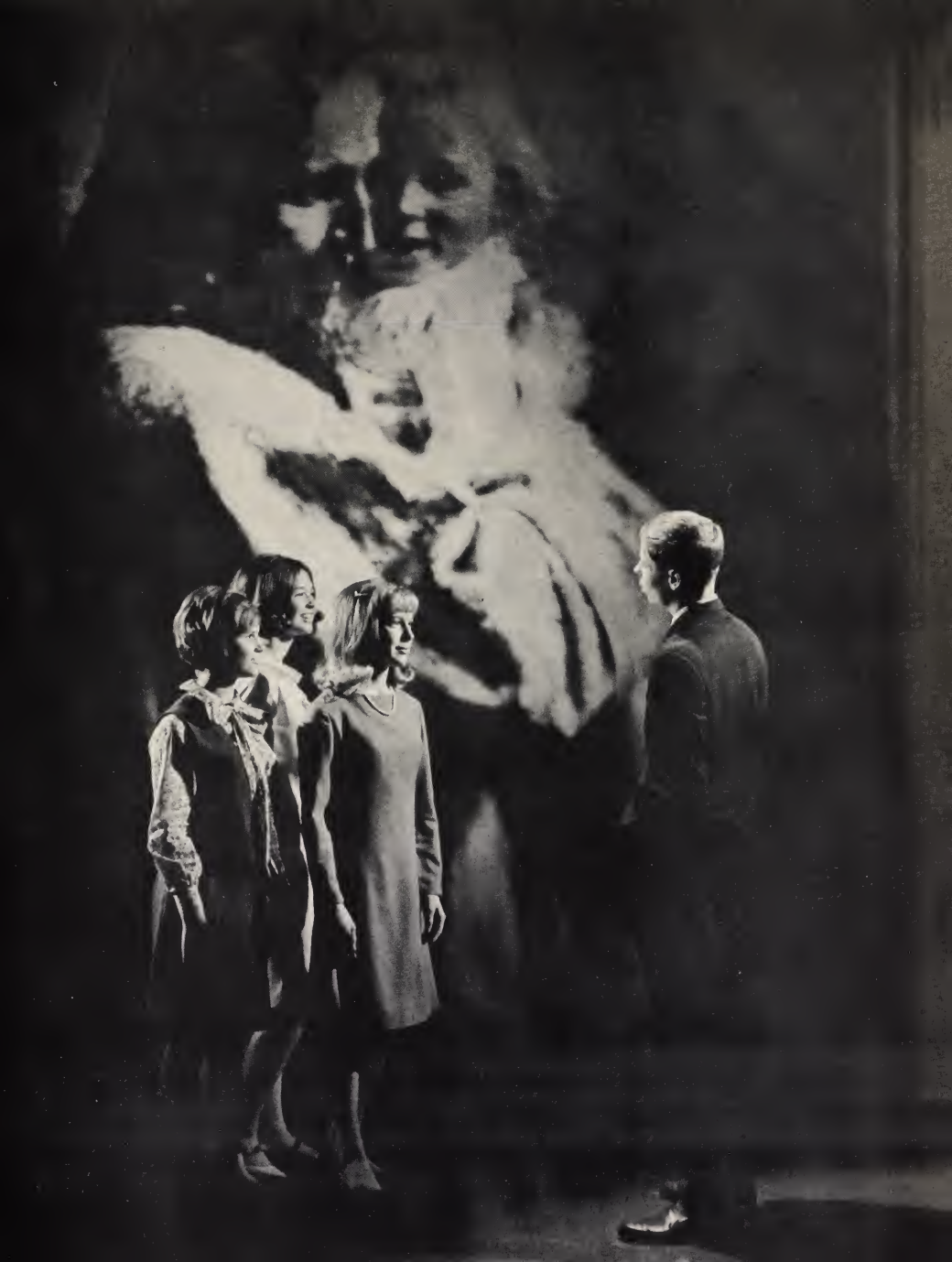
● It is the time of Christmas.

To an LDS youth, Christmas should be more than celebrating. It should be a time of rejoicing, for in this Church lies full knowledge and understanding of the real import of the Savior's birth, and of his death and resurrection as well.

Let us pause at this season to come to know Jesus better. For to know him is to love him. Knowing begins with the biblical question. . . .

WHAT THINK YE?





What he is

... OUR LORD THE CHRIST

● The Man Supreme!

In whom dwelt manhood in completeness and the fulness of the Godhead bodily.

Under the Father's empowerment the Creator of the heavens and the earth.

Jehovah, the Eternally Existing One, who is from everlasting to everlasting, the I Am of eternity past, of time, and of eternity to come.

Whom the Father called His Chosen, His Beloved Son, His Firstborn of spirits, His Only Begotten in the flesh.

The Word who was in the beginning, who was with God, who was God, who was made flesh and dwelt among men.

Foremost of all who have trodden the earth with mortal feet.

The Babe of Bethlehem, the Boy of Nazareth, the Man of Sorrows acquainted with grief.

My Elder Brother and yours.

The Teacher Preeminent.

He who was condemned as a malefactor, died as a mortal, rose as a God triumphant.

Redeemer of the race from death, Savior from the

effects of sin, source of life eternal.

The first to come forth from the tomb a Resurrected Soul.

The Conqueror of death and hell.

He who shall come in like manner as He went and shall reign personally upon the earth with His Saints.

He who shall deliver to the Father the cleansed and purified earth, with its hosts of the redeemed, saying, "I have overcome and have trodden the wine-press alone. . . . Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever."

He has been repeatedly proclaimed by the Father's voice as the Son Divine, and from boyhood to sacrificial death solemnly avowed his own exalted status as that Son of Man. Prophets and apostles in both olden and modern days, and the "common people" who heard Him gladly, have reverently affirmed His divinity. Angels have sung and demons shrieked His name as that of power and Godship. . . .

James E. Talmage

(The Improvement Era, Dec. 1932, p. 69.)

What he did

—BEHOLD YOUR LITTLE ONES!

● And he said unto them: Behold, my bowels are filled with compassion towards you.

Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy.

For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him.

And they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought.

So they brought their little children and set them upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and said: Father, I am troubled because of the wickedness of the people of the house of Israel.

And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him.

And after this manner do they bear record: The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father;

And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome.

And it came to pass that Jesus spake unto them, and bade them arise.

And they arose from the earth, and he said unto them: Blessed are ye because of your faith.

And now behold, my joy is full.

And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.

And when he had done this he wept again;

And he spake unto the multitude, and said unto them: Behold your little ones.

(3 Nephi 17:6-23.)



What we Can

"Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the feeble knees."

(D&C 81:5.)

If we are to follow the pattern marked by the Savior, we must be a lifter of mankind, a servant, our brother's keeper. The following variations on the theme "Strengthen the feeble knees" come to us from seminary students in the Salt Lake area. Youth learns from youth ways to walk his path, serve his cause, and bring joy to fellowmen.

● There are many ways in which people may be weak, and the Lord has charged us to help in any possible way we can to strengthen these people and help them to live their lives at its fullest and in its most beautiful manner. They may be spiritually weak, and it is our duty to love them enough not to condemn, but to understand, to study their problems and their personalities, and to choose the best course in helping them. Not all people may be won over by the same methods, and it is probably the biggest part of the challenge to decide how you can successfully approach them. It is important in this area to have patience and tolerance, for few people change and adjust so rapidly as we would have them.

—Rebecca Christensen

● Last Christmas Eve I had the rare opportunity of being Santa Claus for a German immigrant family our seminary class was helping. When it came time to deliver some presents, we needed a Santa. I was the lucky fellow who took on the job. I was hesitant at first, but when I walked in that door and saw the smiling faces of those small children, my doubts melted away. Those little children were so thankful and appreciative for just one gift apiece that I realized right then and there how lucky I was to have so much. I also realized I was lucky to have this opportunity of assisting in bringing joy to this unfortunate family. Believe me, it was one experience that I will never forget.

—Paul Warner

● I have been appointed to be a friend and an inspiration to all that I come in contact with. But they have the same appointment I have. Everyone depends so much on everyone else. I depend on my teachers to teach me good and evil, to give me a portion of what they know, and to encourage me. I depend on my friends to hold my friendship dear, to keep my name as I would like it to be kept, and to inspire me to develop my talents. I depend on my parents to show me the way, to correct me in my wrongdoings, and to teach me the gospel at home. In return, all these people depend on me to live what I know to be true. Even God depends on me to live right. So it is my duty to remain faithful and to live the commandments of God. I must love my fellowmen as Christ taught us. Look at all the people who would be affected if I failed my duty.

—Christine Ward

do for him

● The general concept of Christ seems to be that of a quiet, sad man, somewhat aloof and superior. I can understand the concept, for he must have had a profound sympathy for the men whose destiny he could foresee. But I have always considered Jesus Christ as a brother and a friend. I believe he must have had a special capacity for loving each man as a brother. As a result, he must have thoroughly enjoyed people and being with them. We know he attended such things as weddings and feasts. And he must have enjoyed them, for once he even changed water to wine that the festivities might continue. In short, I believe that Jesus Christ's most outstanding characteristic was the deep love for each individual which he inherited from his Father. And I look forward to the day when I may personally meet the Man who loved me enough to die for me.

—Meredith Barker

● As teen-agers we tend to exclude people who are not in the social limelight. We are only hurting ourselves. If we just took that extra second to say "hi" or walk with someone, we could help many of our schoolmates to a happier life. This is so little to ask that it is often forgotten. The Lord helps those who are willing to help the people around them.

—Shauna Parry

● Bearing one's testimony to a nonmember and living as we "preach" can convert many to our or rather God's ways. Many a child has brought his parents into the light by encouraging the household to pray or to attend church.

—Dennis Deaton

● Do we Latter-day Saint youth lead the Christlike life that is so necessary for eternal life with God? Jesus, while he was on this earth, taught us that the Jewish ceremonies and traditions were empty. They were only as fruitful as the barren fig tree. We are given certain commandments and obligations toward our fellowman. How many times have we thought of those obligations when our neighbor has been in need? Is the help we give sincerely given or is it given with a material gain for us in it? When we see someone who is feeling left out, do we try to make him feel better or do we stay in our own groups and leave him alone? Do we pay our fast offerings with a glad heart and with honesty? Are we magnifying our various callings in the Church and setting a good example to the downtrodden? The scripture contains a vast treasure of knowledge that can assure the immortality and eternal life of one's soul with God, our loving Father.

—Janet Wheeler

● We in the Church are here to help one another as Christ would and does help us every day.

—Randy Zobell

to Bethlehem —anyone?

BY J. D. WILLIAMS

● Are you yearning to get that old Christmas feeling? In the midst of shopping and presents and all the fun of Yule parties, are you still not getting that spirit that once warmed a manger, raised a boy from the dead, gave sight to the blind and light to the blinded ever since the night of the miracle in Bethlehem?

Perhaps that's the place to go searching, then, for the Christmas spirit again.

But what road for the pilgrimage?

Well, take a bearing by looking into that toddler sister's eyes as she reaches for a shiny ball on the tree.

Listen to your five-year-old kid brother's pleading three weeks too early, "Dad, when are we going to put up the tree?"

Watch that Cub Scout who is convinced that he can dig his way to Bethlehem by shoveling the widow's walk next door.

Stay up late some night to find out the miracle of your mother's 26-hour day, as she sews those

new Christmas dresses, bakes cookies for the neighbors, and keeps the house running beautifully.

Note the road your dad has picked out, stretching imagination and budget to buy the frankincense and myrrh to lay at his loved ones' feet.

Then pick your road—sub for Santa for that family in the next block, try a kinder tone of voice around home, give vent to the long-silenced "I love you" to a dazzled dad and mom, or fix a meal for that family up the street that has no mother—and then embark.

In olden times, you know, wise men followed a star to Bethlehem. Today its radiant beams still lead the way: Act justly, love mercy, walk humbly, visit the fatherless and widows, keep unspotted from the world, be slow to anger and quick to forgive, and love your neighbor as yourself.

Then, as if by some transfiguration, you find yourself at the manger, an ancient promise fulfilled in your life: "... that where I am, there ye may be also."



The Legends and the Truths



From Nicholas of Lycia who was present at the Council of Nice, a good and gift-giving man, comes the jolly character known as St. Nick or Santa Claus.



From Scandinavia and Siberia come the sleigh and reindeer, tacked to the Santa legend by the northern people when the St. Nicholas idea reached them.

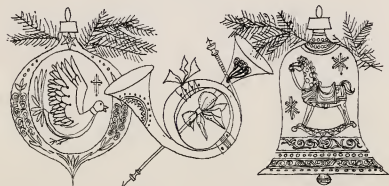


From Britain comes the Yule log, a symbol in ancient Celtic celebrating of the turning of the wheel of time.



From the Druids comes the holly with its blood-red berries. They thought of it as the Savior's crown of thorns and used it to ward off evil spirits.

● Herewith are some beginnings, some legends about the Christmas season celebration.





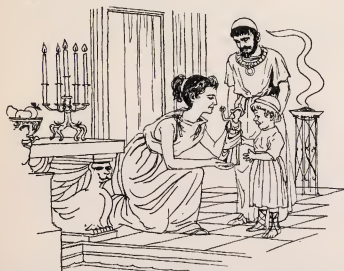
From the Hebrew Feast of Lights (or Dedication) come candles in profusion and in all sizes and shapes.



From Germany come the carols, often accompanying folk dances.



From St. Boniface comes the use of a fir tree . . . "a living tree pointing to heaven."



From Rome comes the tree decoration idea, a survival of a pagan custom of hanging little replicas of Bacchus on vines and trees for fertility.



From the East came the wise men bearing gifts for the child. Now children everywhere receive gifts on the birthday of Jesus of Nazareth.



And from your Editors come warm greetings for the happiest of seasons and a wish that you may always pattern your life after Him whom we worship. For he is no mere legend, no symbol, no derivation. He LIVES! We know he lives and loves us all and would have us follow his teachings that we might come again into the presence of our Heavenly Father. E.C.

Share in the Season

BY ELAINE CANNON

'Tis the season to be jolly. So be it!

'Tis the season to share love for family. The joy of the time may well be the excuse you've been waiting for to display affection you feel all the time in your heart.

'Tis the season to share your understanding of the gospel and the plan of life and the real significance of the celebration.

'Tis the season to be creative, to splurge in color and design, to brighten a corner, add spark to a setting. The best gifts, the most fun decor are the made-by-you-for-the-occasion ones.

'Tis the season to be sharing of your strength about the house, yard, and church by shoveling walks, delivering packages, shining windows, moving furniture, hanging lights, hoisting trees, hauling logs.

'Tis the season to notice the little ones on the block, at family gatherings, in the other bedroom.

Tricks and treats, surprises and sweets will bring a light to their eyes that will put stars in your heart.

'Tis the season to be blessed.

And you are!

What think Ye?

You have read of the Savior, of some of his works, of his influence in the lives of others, of ways in which we can apply his counsel to our lives, and now we issue a challenge . . . WHAT THINK YE of Jesus of Nazareth?

Teens photographed looking at great paintings of Christ are from the East Mill Creek 8th Ward, Mt. Olympus Stake, and are: Claudia Ashton, Catherine Prince, Faun Taylor, Nina Woodbury, Bonnie Davis, Veeva Palmer, Chris Lambert, Kent Lambert, Kent Ottley, Robert Fetzer, Richard Fairbanks, and Layton Alldredge.



The Last Word

One IBM card to another: "What do you mean, holier than thou?"



If you think you can succeed—you're right; if you think you can't succeed—you're right!

Six days shalt thou labour, and do all thy work.—Exodus 20:9.

I will prepare now and take the opportunity when it arrives.—Abraham Lincoln

Profanity—a strong way of expressing a weak mind.

A Kansas farmer had no sooner installed a new tin roof on his barn than a tornado blew it off. He recovered it smashed and twisted beyond repair. He was advised that a large automobile company in Detroit was in the market for scrap metal, so he crated up the mangled remains of his roof and forwarded them with a note: "Please remit." Nearly a month later came this reply: "Sir: We can't imagine what hit your car, but we'll have it fixed for you by the twentieth of this month."



Genius is nothing but continued attention.—Helvetius

To make money Immortal, invest it in men.—Woodrow Wilson

Learn from the mistakes of others—you can't possibly live long enough to make them all yourself.



In England early in World War II, the WRENS unit—Women's Royal Navy Service—was still waiting to be issued uniforms when Sir Winston Churchill paid a visit. One of the women was wearing a bright yellow polo shirt. The little group of military officials made the inspection in silence and left the room. Then Churchill turned to his escorts and in stern language said, "They're supposed to be WRENS. Why do they have a canary in there?"

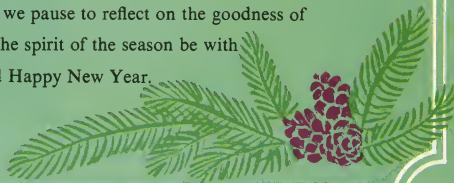


Any man worth his salt will stick up for what he believes right, but it takes a slightly bigger man to acknowledge instantly and without reservation that he is in error.—General Peyton C. March

A friend is one who knows all about you, but loves you still the same.

Stirring the Hearts of Men forevermore.

The birth of our Savior was a moment in time that will be remembered and revered throughout eternity. Now, during this holy season, we pause to reflect on the goodness of life and the warmth of many friendships. May the spirit of the season be with you and yours. Merry Christmas and Happy New Year.



Br ck



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Wishing you all the Joys of an Old-fashioned Christmas



Scene is the Beehive House at the Fairy Castle Window, where Brigham Young's children watched parties at the Christmas Season without being seen.

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